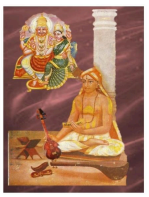
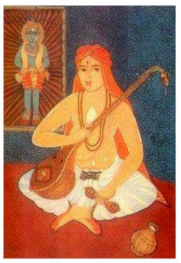
Dr. M. Thirumaleshwar

Introduction - Five Famous Haridasas of Karnataka (Combined)

Sri Vijaya Dasa


Sri Jagannatha Dasa


Sri Purandara Dasa

Sri Gopala Dasa

Sri Prasanna Venkata Dasa

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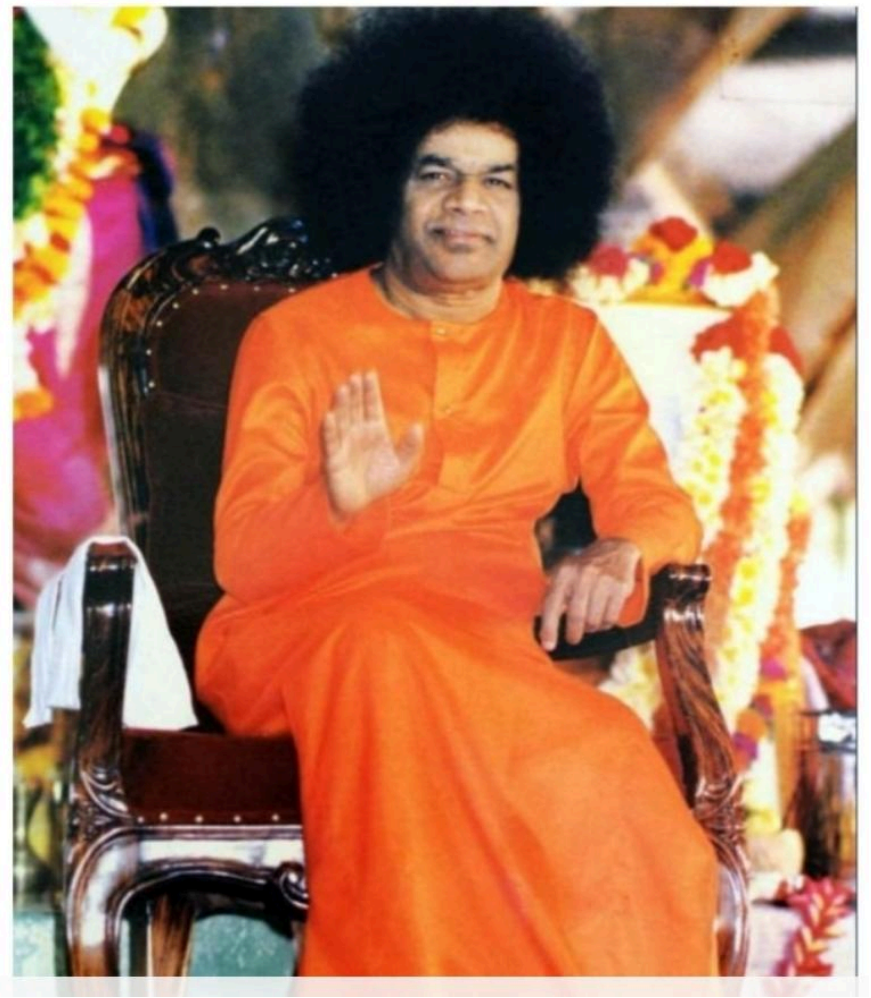
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on **"Five Famous Haridasas of Karnataka (Combined)"**

Haridasas were devotees of Lord Krishna and propagated Sri Madhvacharya's Dvaita Vedanta (which was written in cryptic Sanskrit), among the common people in easily understandable language of the people (Kannada) as keerthanas (songs, bhajans).

In this free ebook, following five free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.

1. **"Sri Purandara Dasa and His Teachings**
2. **"Sri Viaya Dasaru of Haridasa Tradition"**
3. **" Sri Jagannatha Dasaru of Haridasa Tradition"**
4. **"Sri Sri Gopala Dasaru of Haridasa Tradition"**
5. **"Sri Prasanna Venkata Dasaru of Haridasa Tradition"**

YouTube videos in each ebook: Here we have a good info on these Saints and their works by well known artistes, Scholars and Pandits.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
February 11, 2025
Email: tmuliya@rediffmail.com

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Entries on this page are hyperlinks. So, one can quickly navigate to the desired place.

1. “Sri Purandara Dasa and His Teachings
2. “Sri Viaya Dasaru of Haridasa Tradition”
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Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

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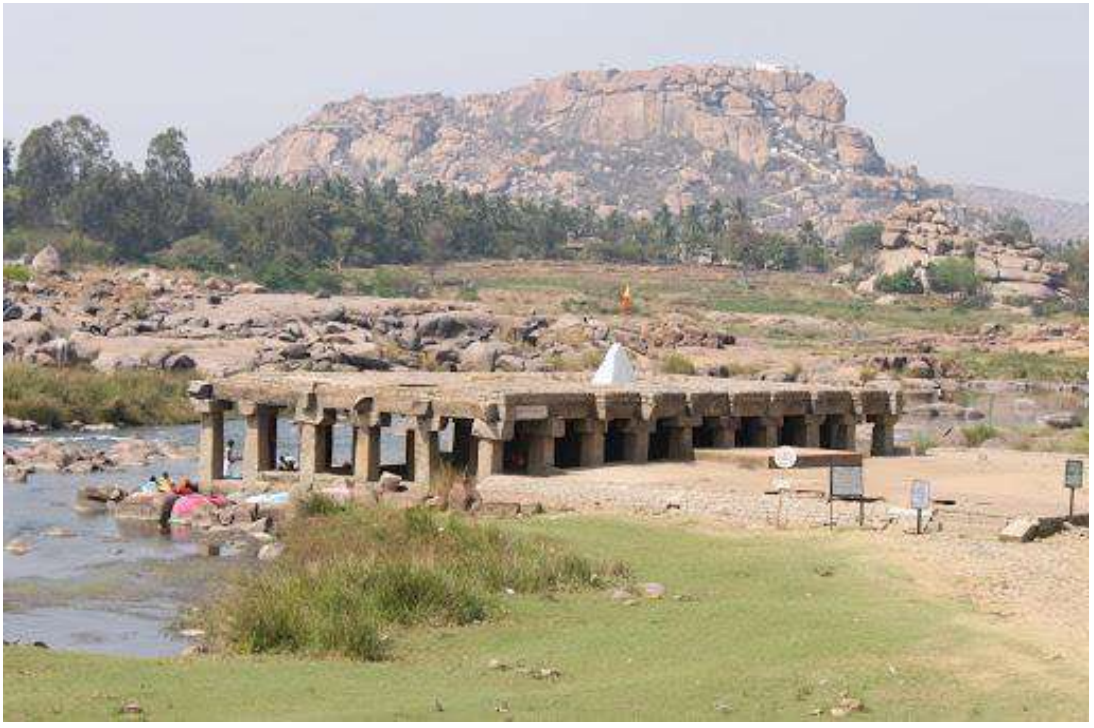
Dr. M. Thirumaleshwar

Sri Purandara Dasa



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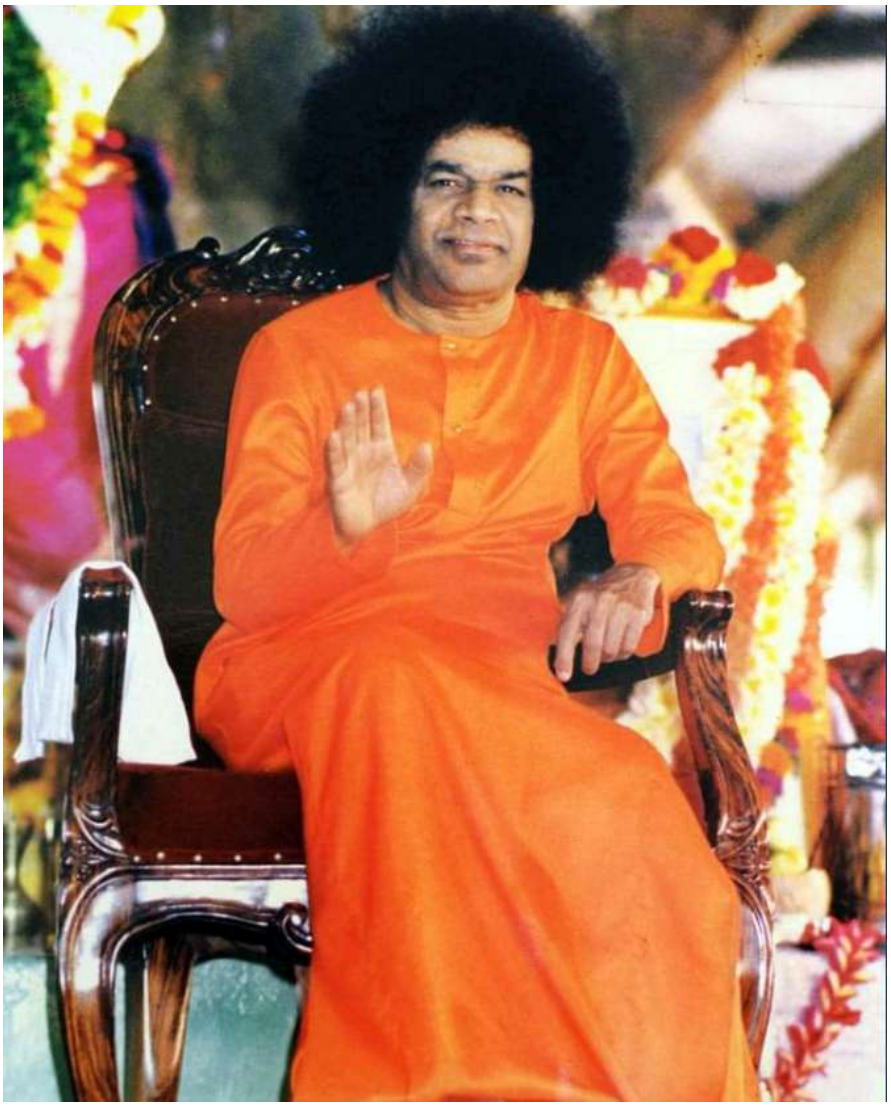

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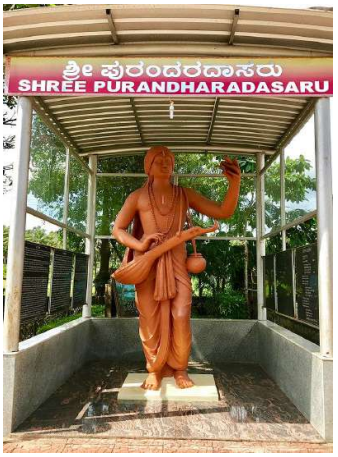
PREFACE



This free ebook is a compilation of information on **Sri Purandara Dasa.**

Details about Purandara Dasa's biography, early life, his transformation of heart,meeting his Guru Vyasaraja, and becoming a Hari dasa, social reforms, contribution to Carnatic music, his philosophy, his miracles, passing away, memorials and monuments for him, Aaradhana conducted every year with musical offerings, Trust formed in his name, their activities, donation details etc are given from pages 7 to 24.
From pages 25 to 52 , very good photos are given. Here, photos of Purandara Dasa, Purandara Dasa Mantapa in Hampi, Aaradhana programmes, and other related photos tare shown.
FB video links are shown on page 52. Here, there is a feast of classical music from DFW Dallas, USA, on the occasion of Purandara Dasa Navaratri Aradhana celebrations held there during March 2021.
And, YouTube videos links are shown on page 55. These videos show few full length Kannada movies, Animation movies and Purandaradasa kirtans by famous artists.

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M. Thirumaleshwar,

May 24, 2022

Email: tmuliya@rediffmail.com

Ref: Wikipedia

Purandara Dasa

Purandara Dasa on a 1964 stamp of India

Purandara Dasa (IAST: Purandara dāsa)[2] (c. 1484 – c. 1565) was a Haridasa philosopher and a follower of Madhwacharya 's Dwaitha philosophy -saint from present-day Karnataka, India. He was a composer, singer and one of the chief founding-proponents of Carnatic music (Karnataka classical music). In honor of his significant contributions to Carnatic music, he is widely referred to as the Pitamaha (lit. "father" or "grandfather") of Carnatic music.[3][4][5][6] According to a legend, he is considered as an incarnation of Saint Narada.[7][8]

Purandara Dasa was a wealthy merchant of gold, silver and other miscellaneous jewellery from Karnataka, who gave away all his material riches to become a Haridasa (literally meaning a servant of Lord Hari or Lord Krishna), a devotional singer who made the difficult Sanskrit tenets of Bhagavata Purana available to everyone in simple and melodious songs. He was one of the most important music scholars of medieval India.[9][10][11] He formulated the basic lessons of teaching Carnatic music by structuring graded exercises known as Svaravalis and Alankaras,[9] and at the same time, he introduced the raga Mayamalavagowla as the first scale to be learnt by beginners in the field – a practice that is still followed today. He also composed Gitas (simple songs) for novice students.

Purandara Dasa is noted for composing Dasa Sahithya, as a Bhakti movement vocalist, and a music scholar. His practice was emulated by his younger contemporary, Kanakadasa. Purandara Dasa's Carnatic music compositions are mostly in Kannada, though some are in Sanskrit. He signed his compositions with the ankitanama (pen name) "Purandara Vittala" (Vittala is another name of Lord Krishna, one of the incarnations of the Lord Vishnu) and this same form of Lord Krishna is his aaradhya daiva or ishta murthi or worshippable deity. His work was appreciated by many scholars of his time and the later scholars.

Biography

Inscriptional evidence suggests Purandara Dasa was born to a diamond merchant in a Kannada Deshastha Madhva Brahmin family,[12][13][14] in 1484 CE in Purandara gada,18 kms far from pune present-day Maharashtra state.[15] According to other opinions,[who?] his native town was Purandaraghatta in Karnataka,[16] or Purandaragad near Pune, but the latter is considered a historical mistake – connecting his "pen name" (his ankita) with a location that mainly served as a military encampment in the 15th and 16th century.[17] In 2018, a five-member committee set up by the Government of Karnataka to ascertain the birthplace of Purandara Dasa has submitted its report asserting Tirthahalli as the likeliest candidate. The committee included veteran singer and musicologist RK Padmanabha, scholars Aralumallige Parthasarathi, AV Navada, Veeranna Rajora, and former minister Leeladevi Navada.[18] It is now ascertained that Purandharadasa was born in Araga, Vijayanagara Empire (Modern Day Thirthahalli, Karnataka, India), Karnataka[19][20]

Purandara Dasa was the only son of the wealthy merchant Varadappa Nayaka and his wife Rukmini. He was named Srinivasa Nayaka, after the patron deity of Venkateswara Temple, Tirumala. He acquired proficiency in Kannada, Sanskrit, and sacred music through education. At the age of 16, he was married to Saraswati Bai, traditionally described as a pious young girl. He lost his parents at age 20, thereby inheriting his father's business of gemstones and pawning. He prospered and became known as Navakoti Narayana (an abundantly rich man; worth ninety millions).

Popular legend narrates a miraculous incident in Srinivaasa Nayaka's life, owing to which he was led to devote himself to the practice, propagation and inculcation of bhakti (devotion) towards Lord Krishna through musical compositions. As a natural, inescapable consequence of such a transforming event, ubiquitous in the lives of several saints throughout the ages, he is believed to have relinquished his former greedy and miserly self, having realised the worthlessness of attachment to worldly possessions:[21] The Lord, in a bid to cure Srinivaasa of his tenacious materialistic delusion and attachment, and thereby claim his devotion to Himself, approached Srinivasa in the guise of a poor man, with a piteous plea for money; ostensibly, the money was direly needed to perform His son's 'upanayana'(sacred-thread investiture ceremony).

Having been summarily rejected, mocked and turned out, the 'poor man' surreptitiously repeated his plea before Srinivaasa's wife; a generous soul of rigorous spiritual nature, she gave away one of her precious nose rings, unbeknownst to her husband; the 'poor man' sold the nose ring back to none other than Srinivaasa himself! The shrewd Srinivaasa, privy to his wife's openhandedness, immediately identified the nose ring as his wife's and hurried home; enraged and anxious to ascertain the truth of the matter, he demanded his wife to produce the nose ring before him immediately.

Realising that Srinivaasa had grown wise to her secret donation, the wife decided to end her life with poison. Having completed her prayers to the Lord before her attempt, she was shocked to see a nose ring inside the poison cup – completely identical to the one she had just given away. Incredulous and rapturous, she recounted the entire episode to her husband, who was bewildered and lost. Meanwhile, a search for the 'poor man' was of no avail; he had as mysteriously vanished as he had appeared! At that very propitious moment,

Srinivaasa's old self – convinced of the inscrutable ways of the Lord, having witnessed the unfailing grace that saved his pious wife, bewildered at the power that could, in a moment, produce a gold ornament by mere will – instantly shook off that beginning-less, persistent veil in the form of 'I' and 'mine', which masks most men's vision of the divine. At 30 years of age, he gave away all his wealth in charity, and together with his family, abandoned his house to lead the life of a mendicant – living on alms and singing the glories of the Lord. In his very first song composition, he laments his wasted life of indulgence. It begins with the words "Ana Iae kara" in the Shuddha Saveri raga, set to Triputa tala.

In the course of his wandering he met the holy sage Vyasatirtha, one of the chief exponents of Madhwa philosophy and the Rajaguru of Krishnadevaraya, emperor of the Vijayanagara Empire. According to Prof. Sambamoorthy,[22] Srinivasa had his formal initiation at the hands of Vyasatirtha in 1525 when he was about 40 years old, with the name Purandara Daasa bestowed on him. Purandara Daasa travelled extensively through the length and breadth of the Vijayanagara Empire and Pandharapur in Maharashtra composing and rendering soul-stirring songs in praise of God. He spent his last years in Hampi and also sang songs in Krishnadevaraya's court. The mantapa (mandap) in which he stayed is known as Purandara Daasa Mantapa (mandap) in Hampi. He died on 2 January 1565 at the age of 80. Within a short period after his death, Vijayanagara Empire collapsed. Tradition and legend hold that he composed 475,000 keerthanas (songs). Further, according to this legend, his original desire was to compose 500,000 keerthanas. Being unable to do it in his present life, he requested his younger son to complete them. His son Madhwapathi told his father that he could do this in his next janma (birth). It is believed that he was reborn as the famous Vijayadasa—birthplace is Cheekalparvi village near Maanvi town, Raichur district in Karnataka State—and completed the remaining 25 thousand keerthanas as promised. Most of his songs are in praise of Lord Narayana and other Devatas. Due to this, he is believed to be an avatar of Naarada, the celestial singer and son of Goddess Saraswati. One of the trimurtis (three icons) of Carnaatic music, Saint Thyagaraja, has paid tribute to Purandara Daasa in his geya natakam (an opera) Prahlada Bhakti Vijayam.[23]

Influence on Carnatic music

Purandaropanishat, a book written by Bannanje Govindacharya elaborating a few kritis of Purandara Dasa printed at TTD in 1984. To read, visit:-
https://archive.org/details/Purandaropanishat_-_BannanjeGovindacharya/page/n1/mode/2up

Purandara Dasa systematized the method of teaching Carnatic music which is followed to the present day. He introduced the raga Mayamalavagowla as the basic scale for music instruction and fashioned a series of graded lessons such as swaravalis, janti swaras, alankaras, lakshana geetas, prabandhas, ugabhogas, daatu varase, geeta, sooladis and kritis.[3] Another contribution was the fusion of bhava, raga, and laya in his compositions. He included comments on ordinary daily life and elements of colloquial language in his lyrics. He introduced folk ragas into the mainstream, setting his lyrics to ragas of his day so that even a common man could learn and sing them.[24] He also composed a number of lakshya and lakshana geetas, many of which are sung to this day. His sooladis are regarded musical

masterpieces and are the standard for raga lakshana. Scholars attribute the standardisation of varna mettus entirely to Purandara Dasa.[25]

Travelling Haridasa successors are said to have followed the systems[clarification needed] he devised, orally transmitted his compositions. According to traditional sources, his compositions number as many as 4,75,000.[26] His original collection of songs is referred to as Purandaropanishat [8] as given by Vyasatirtha out of which only 1000 are available right now.

Purandara Dasa was a vaggeyakara (composer-performer), a lakshanakara (musicologist), and the founder of musical pedagogy. Musicologists call him the Sangeeta Pitamaha (lit. "grandfather") of Carnatic music.[27]

Social reforms

Purandara Dasa tried to reform existing social practices and preached through devotional songs in the local Kannada language.[28] Most of his keertanas deal with social reform and pinpoint the defects in society.[29] The philosophy of Purandara Dasa is harmonious with the concept of bhakti in Hinduism, broadly based on the Narada Bhakti Sutras and essentially synchronous with the pan-Indian Bhakti movement. It teaches complete self-surrender and unadulterated love towards God. The philosophy of Bhakti in Purandara Dasa's compositions stems from the essential teachings of the realistic-pluralistic Madhava Philosophy of Vaishnavism, and has been rendered in simple Kannada. The individual soul (jeeva) is a pratibimba (reflection) of the Lord (Vishnu/Ishvara), who is the bimba (source). The jeeva owes its existence, knowledge and bliss to the Ishvara, and any sense of independence with regards to one's actions and the results thereof is to be given up.[30] The mind has to be turned away from transient pleasures and possessions of this world; instead, it is to be turned towards the Lord, who alone is the abode of unadulterated, unswerving bliss. His keerthanas have simple lessons in this regard and implore men to lead the noble life of a Vaishnava.[31]

Casteism

Purandara Dasa fought the evils of casteism through his songs.[32] In his song aavakulavaadarenu aavanadarenu aatma bhavavariyada mele he wonders what is the use if one does not understand the spirit of humanism whatever caste or status one might be accredited to.[32] In the same song when relating to cows of different colours and sugarcane of different shapes he emphasizes that one's birth cannot merely decide the highness or lowness of any individual.[32] He asks will the sweetness of a crooked sugarcane be also crooked or will the milk of cows of many a colour be also of many colours.[32] He asked people to do their best in the world, to provide food and charity to the poor, help others and give up attachments. He was against the caste system, and believed true caste was based on character, not on birth. Sacrifice did not imply the slaughter of animals, but the slaying of one's own bad qualities.[33]

Gender equality

According to Purandara Dasa there were no inequalities among men and women. Both of them had same rights and obligations in their conduct of everyday life as well as observation of pity. Purandara Dasa distinctly described the quality of a virtuous women . According to him, the neck chains, bangles and other ornaments which women wore were not important; the beauty of mind and noble conduct were her true embellishments.[34]

Untouchability

Purandara Dasa made some forceful expressions on untouchability, which was dogging society.[32] His strength comes perhaps from the support of his guru Vyasathirtha with the backing of powerful king Krishnadevaraya of Vijayanagara himself.[32] In one such song Holaya horagithane oorolagillave he opines that an individual should not be branded untouchable on the basis of his/her birth in any specific caste, however it is rather his conduct which should make him untouchable if at all he can be called so. The usage of the word untouchable is not used in the limited context of physical contact with the person, it is the worthlessness of the association with that person which is highlighted here. This is evident by the subsequent expressions in the song which says that one who does not practice self-discipline is untouchable, one who plots against his own government is untouchable, similarly one who shirks charity while having wealth is untouchable, one who poisons to eliminate his opponents is untouchable, one who does not use soft language is untouchable, one who prides over his purity of caste is untouchable and finally one who does not meditate on Purandara Vittala is untouchable.[32] Dasa's message is loud and clear rejecting untouchability in our society.[32] He uses the name of Purandara Vittala to imply any God.[32] This is evident from his other songs on various Gods and Goddesses.[32] Similar ideas were expressed by many other poets also.[32]

Legacy and depictions in popular culture

In contemporary music

Statue of Purandara Dasa

In the pure Carnatic tradition, Bidaram Krishnappa was one of the foremost singers of modern times to popularise the compositions of Purandara Dasa. Singer Madras Lalithangi, and her illustrious daughter Padmavibushan, Sangeetha Kalanidhi M. L. Vasanthakumari have rendered yeoman service in propagating the compositions of Purandara Dasa; both were considered as authorities on Purandara Dasa. M. L. Vasantha Kumari was awarded an honorary doctorate by Mysore University for her contributions to Purandara Dasa's music.

Though the compositions of Purandara Dasa are originally in the ragas of the Carnatic system of music, his compositions have been adopted and made equally popular in Hindustani music. Hindustani music legends such as Bhimsen Joshi, Madhav Gudi and Basavaraj Rajguru have made them more popular in recent years.

Classical vocalists and musicians such as Upendra Bhat, Puttur Narasimha Nayak, Venkatesh Kumar, Nagaraja Rao Havaldar, Ganapathi Bhatt, Vidyabhushana, Pravin Godkhindi, Nachiketa Sharma, Sangeetha Katti, and the Bombay Sisters are continuing the tradition of singing and performing Purandara Dasa's compositions and other Dasa Sahitya songs in Carnatic as well as Hindustani music concerts. Of late, Mysore Ramachandracharya is industriously propagating dasa sahitya through his concerts. Tirumala Tirupathi Devasthanams is also propagating the dasa krithis through the Dasa Sahitya Project. He also composed the first lullaby songs in Carnatic music, such as Thoogire Rangana[35] and Gummana Kareyadire,[36] which led to the creation of many similar songs by others.

Memorials and monuments

An idol of Purandara Dasa at Purandara Mantapa and Purandara Mantapa at Hampi

The Purandara Mantapa[37] adjoining the Vijayavittala temple at Hampi is one of the long standing monuments relating to Purandara Dasa. This is where he is said to have composed and sung in praise of Lord Vishnu.

Purandara Dasa is said to have composed his well known song, ‘Aadisidaleshoda jagadoddharana’ on infant Sri Krishna, in raga Kapi, at the Aprameyaswamy temple in Doddamallur, Channapatna taluk, Karnataka. A small mantapa outside the temple is named after him, where he is said to have stayed as he passed through the village.[38]

A statue of Purandara Dasa has been erected at the foothills of Tirumala in Alipiri.[39][40] A statue of Purandara Dasa adorns the Asthana Mandapam (auditorium) on the Tirumala hill.

A huge statue of Purandara Dasaru is erected at the holy premises of Uttaradi Matha,Bangalore

Sri Purandara Dasa Memorial Trust (SPDMT),[41] formed in Bangalore in 2007, has been actively involved in promoting and researching all aspects of the life and works of Purandara Dasa. A 3500-square-foot concert hall, called 'Purandara Mantapa', has been erected on the premises of the Trust.

The Indiranagar Sangeetha Sabha (ISS) at Indiranagar, Bangalore formed in 1986, has dedicated an auditorium with a seating capacity of 600 called Purandara Bhavana[42] exclusively for cultural events, inaugurated by Dr. A. P. J. Abdul Kalam,[43] to his memory.

Salutations

- On 14 January 1964, the India Security Press – Department of posts had issued a stamp in honour of Purandarasa Dasa on his 400th death anniversary.[44]
- Tirupati Tirumala Devasthanam has propagated and popularised the literature of Purandara Dasa under the Dasa Sahitya Project.[45]

Biographical movies and documentaries

Three biographical films, in Kannada language, have been made on the life and compositions of Purandara Dasa:

- Purandaradasa (1937)
- Navakoti Narayana (1964)

- Sri Purandara Dasaru (1967)
- Film director and playwright Girish Karnad made a documentary film titled Kanaka-Purandara (English, 1988) on the two medieval Bhakti poets of Karnataka.[46][47]

Aradhana

Aradhana is a religious-devotional observation, held annually, to remember and honor saintly persons on the anniversary of the completion of their earthly lives. Purandara Dasa's aradhana or punyadina is held on the pushya bahula amavasya[48] of the Indian chandramana calendar (a new moon day, generally in February–March). Musicians and art aficionados in the state of Karnataka, South India and many art and religious centers around the world observe this occasion with religious and musical fervor. His compositions are sung by established and upcoming artists on this day.

Compilations of Purandara Dasa's lyrics

- Gaja Vadana Beduve Gowri Thanaya A popular Purandara Dasa composition in Carnatic Raagam Hamsadhwani
- Songs of Three Great South Indian Saints, Oxford University Press, 2002, ISBN 9780195646559
- KavyaPremi. 1996. Purandara Daasa Haadugalu. Dharwad: Samaja Publishers. Contains ca. 225 songs in Kannada language.

Ref: speakingtree.in

Story of Purandara Dasa

Blog by Suresh Ramaswamy Ramaswamy, Sept. 13, 2016

Adi Shankara in his Bhaja Govindam has advised:

गेयं गीता नाम सहसत्रं

ध्येयं श्रीपति रूपमजस्रम्- |

नेयं सज्जन सङ्गे चित्तं

देयं- दीनजनाय च वित्तम् || २८ ||

Regularly recite from the Bhagavad Gita, chant His thousand glories (Shasranamam) and meditate on the attractive form of the husband of Sridevi - Vishnu in your heart. Take delight to be with the noble and the holy to purify your intellect. When we have to ultimately face Yama, what is the use of material wealth. Distribute your wealth in charity to the poor and the needy.

He stated this was one of the ways to attain liberation. The advice is truly great and it was the 16th Century saint composer Purandara Dasa who was a living example of this principle.

Purandara Dasa born in 1480 (1484) A.D in Purandaragadha (Maharashtra) was the only son of a wealthy merchant Varadappa Nayak. He was given the name Srinivasa by his father, after the Lord of Tirumala. He received a good education in accordance with family traditions and acquired proficiency in Kannada, Sanskrit, sacred lore, and in music.

When he was sixteen years old he married Saraswati. He lost his parents when he was 20. He inherited his father's business (in precious stones and pawn-broking), rapidly expanding it and amassing immense wealth. This earned him the appellation 'Navakoti Narayana' (a millionaire in early 1500 C.E.)

The Divine Call:

At that time Srinivas Nayak showed no signs of the spiritual giant that he would eventually become. Legend has it that, Lord Narayana decided that it was time for Srinivasa Nayaka to give up his love of money, and take his rightful role among saints. So, He took the form of a poor man (brahmin) and approached Srinivasa Nayak for money in order to perform the thread ceremony of his son.

Days rolled by, Nayaka did not give anything, but the brahmin too did not relent. He visited Srinivasa Nayaka's shop again and again. Six months passed by in this fashion. Finally, Nayak decided that he had to do something to get rid of the brahmin. He had a collection of worn-out coins that were more or less worthless. He poured this in front of the brahmin and asked him to take one and never come back. The brahmin went away, seemingly crestfallen.

Saraswathi, Nayak's wife, was a kind hearted soul who in her own way, tried to make amends for her husband's miserliness. The brahmin, who knew this, went directly from Nayak's shop to his residence. He told her his story and how her husband had sent him away with nothing.

Saraswathi was appalled by her husband's behavior. She wanted to help the poor brahmin, but felt helpless since she could not give anything without her husband's permission. When she explained her helplessness, the poor man asked if she had something given by her parents (which, presumably, she could give without asking for her husband's permission). She agreed and gave him the diamond nose-ring that her parents had given her.

The brahmin took the ornament straight to Srinivasa Nayak's shop. When Nayak became angry with the brahmin for coming back, despite his instructions to the contrary, the brahmin clarified that he was there not to beg, but to pledge an ornament and take a loan. Nayak was skeptical and asked the brahmin to show him the ornament.

When he saw the ornament, he was perplexed because he immediately recognized it as the one belonging to his wife. When questioned about the ornament's antecedents, the brahmin told him that it was a gift from a benefactor.

Asking the brahmin to come back the next day, Nayak safely locked away the ornament in a box and went home. When he saw his wife without her ornament he questioned her about it. She tried to stall him with non-committal answers, but he insisted on seeing it immediately. He was angry because he thought she had given away a valuable ornament to a beggarly brahmin.

Saraswathi felt the ground giving way under her feet. She knew that her husband would punish her if she told him the truth. Unable to think of an alternative, she decided to commit suicide. She poured poison into a cup and lifted it to her lips. Just as she was about to drink the poison, she heard a metallic sound. Lo behold, wonder of wonders, the ornament was right there in the cup. She could not believe her eyes. Her heart filled with gratitude, she prostrated before the idol of Krishna and took the ornament to her husband. Nayak was astounded as it was the very same ornament that he had safely locked away in his shop.

Next day he paid the Brahmin the value of the diamond nose stud and asked a street urchin to follow Him. The urchin reported that the Brahmin entered Purandhara Temple and vanished. Srinivasa opened his jewel box in which he had safely locked away the ornament. The box was empty and the nose stud was missing. He was now completely and totally dumbfounded. This miracle challenged Srinivasa Nayak.

Closing his shop, Srinivasa rushed home and asked his wife to tell him the whole truth. Saraswathi narrated the whole tale and told him everything that had transpired. This put his mind in a turmoil. He realized that the Brahmin was none other than Lord Purandhara Himself. He became a changed man. He was disgusted with his behaviour of the past six months and his miserliness. Then and there he decided to give away his vast wealth in charity to the poor and needy. He felt that his wife had conducted herself far more decently and generously than himself. Since it was his love of money that had made him ill-treat the

Lord, he gave away all of his wealth with the Lord's name on his lips and became a Haridasa. He became a wandering mendicant – a devotee of Lord Hari, started singing His glories and in due course became the famous Vaishnavite Haridasa, known to us as Purandara Dasa.

Whether this story is true or just a myth, undoubtedly there occurred in Srinivasa Nayak a change, due to some event in his family. His fellow merchants confirmed the story of an old man regularly visiting the shop for charity, and on the day Srinivasa paid him money, he closed his shop early, before noon and thereafter gave away everything in charity.

Purandara Dasa has also acknowledged the role of his wife Sarwasthi in bringing about the change in him. In one of his kritis he talks of the role of his better half, his wife Saraswathi – one in a thousand women - who was responsible for opening his heart to Purandara Gopaala. In the kriti he sings "..... Aa patnee kula saavirvaagali,

Gopaala butti hidisidalayya; Tulasi male haakuvudakke Arasanante naachutalidde,...." .

Meeting with his Guru Vyaasaraja

After Srinivasa Nayak became the saint-singer celebrating Sri Krishna, he sought a teacher for guidance and was received as a disciple by Sri Vyaasaraja. Sri Vyaasaraja who had been accepted as a great saint had composed verses both in Sanskrit and Kannada. He bestowed the name of 'Purandara Vittala' on the unattached Srinivasa Nayak and blessed him heartily.

In course of time Purandaradasa came to Hampi and settled down with his wife and children. He had four sons-Varadappa, Gururaya, Abhinavappa and Gurmadhvapathi. Every morning Purandaradasa went into the town wearing bells on his ankles and tulasi mala around his neck. He carried a tamboori in the hand and sang his Hari-keertanas sounding the tamboori with his fingers. The verses he sang were his own compositions. They were on a variety of themes. He sang innumerable songs in praise of the Lord, which numbered about 4,75,000 of which about unfortunately only 800 survive. He was rightly called "Father of Carnatic music."

Some of them described Sri Krishna's adventures in this world. Some others sang about God's kindness to man. A few more verses were simple compositions expounding the philosophy contained in the Vedas, Upanishads and Bhagavad-Gita in simple words. In yet other verses Purandaradasa praises Lord Krishna affectionately. In some verses Purandaradasa has even made fun of the Lord. He sang these songs to the accompaniment of an instrument called tamboori and the bells tied to his ankles and went about the streets of the town. The people admired the listened to his songs. Purandaradasa accepted alms given to him during the wandering and led a life of renunciation. He who had been called Navakoti Narayana now had willingly accepted the life of a mendicant.

Each stage of Purandaradasa's growth and development as a pious man moving towards the higher stages of God realization is significant. Purandaradasa went on singing and praying for God's grace and finally he realized God's grace. He often felt the ecstasy of God realization.

The Miracles :

Purandara Dasa taught music to a lady at Pandharpur- this provoked the people to gossip about him. Bhagavan Krishna (Vittala) did not approve of their behavior & decided to show the greatness of His bhakta (devotee).

One day, Lord Vittala decides to go the lady's house as Purandara Dasa & gave her a Navaratna (9 gems studded) necklace. In the temple they noticed that Vittala's necklace was missing. It was traced to the lady's house who confessed that she got it from Purandara Dasa.

A devotee who had given up all his wealth 'Navakoti', is now accused of stealing Navaratna necklace. The king had Purandara Dasa tied to a pillar in the temple. Purandara Dasa was silent and would not accept the allegation. He only prayed to Vittala silently. The king was angry and drew out his whip. As the whip was about to strike Purandara Dasa, it disappeared! To their wonder, it was seen in Vittala's hand at the temple! Everyone fell at Purandara Dasa's feet and begged forgiveness.

In yet another instance, there is a story of Appana. One view has it that Appana was Purandara Dasa's disciple – another has it he was a potter who lived across the River Tungabhadra in Vijayanagaram (Hampi). The potter's tale, being an untouchable, he was not allowed entry to the temple. Purandara Dasa heard that he was a great devotee of Vittala and claimed that the Lord spoke to him daily. To verify the truth of his claim, after the evening pujas Purandara Dasa, went across the river to his hut. It was dark by the time Purandara Dasa reached his hut. There was a light in the house, but Purandara Dasa heard only one voice conversing – asking questions and giving answers too and the voice was that of Appana. Out of curiousity he peeped in and found Appana alone talking to himself. Enraged at this duplicity, Purandara Dasa hit him on his forehead with a brass vessel. Purandara Dasa, returned to Vijayanagaram, but his mind was disturbed. He felt he made a mistake in striking Appana. After all it was a harmless pastime the poor fellow was indulging in and "when I struck Appana, his calm face reminded me of Purandara Vittala." Early next morning Purandara Dasa went to the temple. He was shocked to find a big swelling on Vittala's forehead where he had struck Appanna and the idol was weeping, immediately Purandara Dasa understood, He ran to Appana's hut across the river, fell at his feet and sought forgiveness for hitting him yesterday. Appana was shocked that a high caste person should fall at his feet and seek forgiveness. He requested Purandara Dasa to stop it, because if the other people saw it, he would be whipped and ostracised, but Purandara Dasa was adamant that Appana declare that he had forgiven him for last nights misconduct. Poor Appana seeing no other way told Purandara Dasa that he had forgiven him. Purandhara Dasa rushed back to the temple. The forehead of Vittala was back to normal and the idol was once again calm and not weeping.

Purandara Dasa's Contribution to Carnatic Music:

Purandara Dasa systematized the method of teaching Carnatic music which is followed to the present day. He introduced the Raga Mayamalavagowda as the basic scale for music instruction and fashioned series of graded lessons such as swaravalis, janti swaras,alankaras, lakshana geetas, prabandhas, ugabhogas, daatu varase, geeta, sooladis and kritis. Another of his important contributions was the fusion of bhava, raga, and laya in

his compositions. Purandara Dasa was the first composer to include comments on ordinary daily life in song compositions. He used elements of colloquial language for his lyrics. He introduced folk ragas into the mainstream, setting his lyrics to tunes/ragas of his day so that even a common man could learn and sing them. He also composed a large number of lakshya and lakshana geetas, many of which are sung to this day. His sooladisare musical masterpieces and are the standard for raga lakshana. Scholars attribute the standardization of varna mettus entirely to Purandara Dasa. The itinerant dasas who succeeded him are believed to have followed the systems he devised, as well as orally passing down his compositions.According to traditional sources his compositions number as many as four lac and seventy five thousand. But not more than 700 compositions are accessible now.

Purandara Dasa was a vaggeyakara (composer-performer), a lakshanakara (musicologist), and the founder of musical pedagogy. For all these reasons and the enormous influence that he had on Carnatic music, musicologists call him the "Sangeeta Pitamaha" (literally grandfather) of Carnatic music.

Purandara Dasa had great influence on Hindusthani Music too. The foremost Hindusthani musician Tansen's teacher, Swami Haridas, also a Saraswat Brahmin was Purandara Dasa's disciple.

Purandara Dasa’s Philosophy

The philosophy of Purandara Dasa is harmonious with the concept of Bhakti of Hinduism, broadly based on Narada Bhakti Sutras and essentially synchronous with the pan-Indian Bhakti Movement. It teaches complete self-surrender and unadulterated love towards Lord Vishnu, the Supreme. The philosophy of Bhakti in Purandara Dasa's compositions stems from the essential teachings of the realistic-pluralistic Madhwa Philosophy of Vaishnavism, and has been rendered in simple Kannada. The individual soul (jeeva) is a pratibimba (reflection) of the Lord (Ishvara), who is the bimba(source). The jeeva owes its existence, knowledge and bliss to the Ishvara, and any sense of independence with regards to one's actions and the results thereof is to be given up. The mind has to be turned away from transient pleasures and possessions of this world; instead, it is to be turned towards the Lord, who alone is the abode of unadulterated, unswerving Bliss. His Keerthanas have simple lessons in this regard and impel men to lead a noble life of a Vaishnava.

Good – He became a Hari - Daasa

Purandaradasa says how his wife made him a Hari devotee, renounce all his crores of wealth and became an ascetic.

ಆದದ್ದೆಲ- ಲ ಒಳಿತೆ ಆಯಿತು

ರಾಗ : ಪಂತುರಾವಳಿ ; ತಾಳ : ಆದಿತಾಳ

Aadaddella oLitE aayitu namma
Shreedhara seve maadalu sadhana sampattayitu;
Dandige betta hidiyodakke
mande maachi naachutalidde,

Hendati santati saavirvaagali
Dandige betta hidisidaLyya
GopaaLa butti hidiyodakke.

Bhupatiyante garvisutidde,
Aa patnee kula saavirvaagali,
GopaaLa butti hidisidaLayya;

TuLasi male haakuvudakke
Arasanante naachutalidde,
Sarasijaksha Purandhara Vittala
Tulasi male haakisidnayya!

—from Dasara Padagalu collection by G. V. Shastri (free from copyright)

Whatever happened happened for good
Raga: panturavali; Tala: Aadi.

Whatever happened happened for good
A way to serve the God imbibed with all wealth!
To hold the carrying-stick on my shoulder,
I had bent my head with shyness,
She like my better-half emerge in thousands,
Who made me carry the shoulder-stick.!

To stretch my hand with begging bowl,
I was abashed with pride like a king,
This wife like lineage come out in thousands!

She made me to hold out the begging bowl!
To wear a Tulasi garland, I hesitated
In shyness like a crowned king,
Made me wear the wreath of Tulsi
He, the God Vittala of Purandara - with lotus eyes

Conclusion:

This was Purandara Dasa, who became from ‘Navakoti Narayana’ to a great ‘Narayana Bhakta’ (Lord’s devotee); the hands which sported gold and diamond rings now played the tambura, the neck which used to be resplendent with golden chains now housed the sacred Tulasi Mala.

The man who had turned countless people away, now himself went around collecting alms and living the life of a mendicant. The Nayak who would have lived and died an inconsequential life became Purandara Dasa, loved and revered even centuries later. Just as the philosopher’s stone turns everything it touches to gold, the Lord took a wretched miser and made him a crown of all Hari Dasas (Lord’s devotees). Such was the magical transformation, possible only by the golden touch of the Lord!

Ref: purandara.org

Sri Purandara Dasa Memorial Trust (SPDMT): Overview

Sri Purandara Dasa Memorial Trust (SPDMT) was deeply moved by the fact that a memorial did not exist for the great Saint composer Sri Purandara Dasaru who reportedly penned about 475000 kritis packing the essence of Vedas, Unpanishads and other holy scriptures into his compositions in simple Kannada. He richly deserved a grand memorial, alas that did not happen till 2013! With a great resolve, SPDMT built and dedicated a memorial for “Dasa Shreshta” in the year 2013, perhaps the one and only one of its kind in the world which would remain a monument of pride for the entire state as well as Kannadigas all over the world.

Out of the 475000 kritis composed by him, it is unfortunate that only a few thousand are in print and the rest have remained unpublished, perhaps not even traceable. Our TRUST aims at preserving those and propagating his message to the world.

SPDMT was founded by S.Vardadrajan, an Engineer by Profession and an ardent follower of Sri Purandara Dasa, always had an urge to do something for spreading the message of the great Saint. He along with a few like minded friends and associates formally registered the trust in 2007.

SPDMT has been organizing music concerts, lectures, dance recitals etc. for over two decades in an effort to propagate the message of the great saint composer, especially to the gennext, inculcating the spirit of the universal brotherhood and sacrifice. Part with ‘finite’, attain the ‘infinite’ which Dasa preached, practised and demonstrated, a simple way to salvation.

His compositions carry a message for people from all walks of life, for all generations for all time to come. Kritis unmatched in variety, message and number, perhaps none will ever equal him! Regarded as ' Dasa Shreshta', ' Sangeeta Pitamaha', He is a rare combination of the likes of Buddha, Chanakya & several luminaries, never to be matched.

Dasa in his numerous compositions exhorted the people to chant Purandara Vittla, the name of Universal Lord, as panacea for liberating oneself from the clutches of desires and material pursuits.

Trust has the blessing of HH Sri Sri Sri Vishwesha Teertha Swamiji of Pejavar Mutt, Udupi.

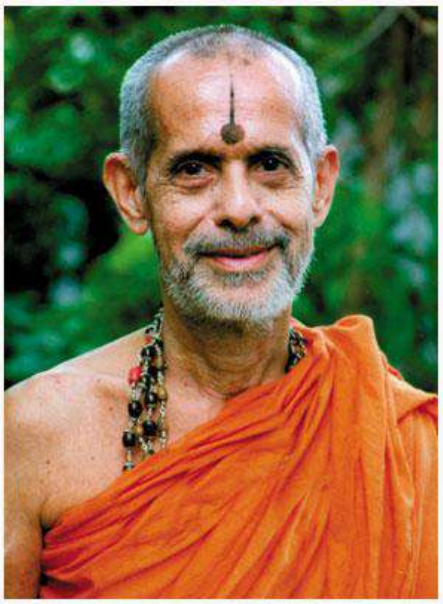
The principal Objectives:

- Extensive propagation of Dasara Kritis through concerts & lectures / harikathas.
- Bringing to light unpublished compositions of Sri Purandara Dasa through research.
- Free music school for Dasara Kritis.
- To institute scholarships & free studentships to select students of the music school.
- Establish research center for bringing to light unpublished works of Sri Purandara Dasa
- To translate select compositions of Sri Purandara Dasa into other major Indian languages and English.

Memorial Complex

SPDMT takes pride to herald the erection of the first and the only one life size statue of the great saint, in white marble, housed in an artistic "Mantapa"

The newly constructed memorial on a plot of about 3500sft. in Kalyaninagara, near ISRO Layout, Bangalore was dedicated to the public on 14th June 2013 by
HH Sri Sri Sri Vishwesha Teertha Swamiji of Pejavar Mutt.



The memorial complex consists of:

- Life size statue of Sri Purandara Dasa in Marble
- A Mantapa housing the statue
- A concert hall for music & cultural activities
- Library and research center for literary works of Hari Dasas of Karnataka
- Music school exclusively for teaching Dasara Kritis.
- Basic civic amenities.

Looking forward:

To bring out periodicals highlighting the activities of the TRUST from time to time.
To bring out unpublished works of Purandara Dasa - an uphill task involving lot of travel, research, elicitation, etc.

Establish a research center with modern communication facilities for above and seek affiliation to BU for award of Doctorate degree.

Offer fellowships to such intending scholars.

Translate select kritis into English and other major Indian Languages
Urge setting up coordination centers in several countries where sizeable Kannada population exists.

Milestones:

Chronological events / mile stones:

- Conceived the idea of building a memorial for Sri Purandara Dasaru in 1989 while the founder S. Varadarajan was employed in Nigeria.
- Organized several music programs both in Nigeria and India since then to popularize ‘Dasara kritis’
- After returning to India in 1993, ‘Annual aradhana’ functions were held at the then residence of S.Varadarajan at Banashankari II Stage, Bangalore
- TRUST was formally registered in August 2007
- A temporary hall (of about 600 Sft) was constructed at Kumaraswamy layout II Stage, Bangalore to carry on the activities of the TRUST. Named “Purandara Sabhangana”, it was inaugurated during Feb. 2008 by well known celebrity Dr. Srinath (then MLC of Karnataka). A life size portrait of Sri Purandara Dasa was unveiled by Gana Kesari Sri Shashidhar Kote.
- TRUST got the recognition as Charitable trust by Dept. of Income tax during 2009 and obtained exemption under Sec. 80 (G) of IT act for all donations.
- Construction of the new memorial complex started in Mid. 2012 and completed in June 2013.
- Trust got overwhelming response from a host of donors for construction during 2012-13.

- Several leading musicians / harikatha vidwans from Karnataka have performed at the TRUST premises.
- Newly constructed memorial was declared open by HH Sri Sri Sri Vishwesha Teertha Swamiji on 14th June 2013.

Current activities:

- Organizing at least two cultural programs every month (since the inauguration of the new memorial complex in June 2013) – music concerts, lectures, harikathas & dance recitals, all related to the life & compositions of Sri Purandara dasa.
- Running a library of books and CD's for free use by public.
- Running a free music school (enrolled about 150 students of all age groups) for learning Dasara kritis.

Hold the annual Aradhana festival on a decent scale, honour some select persons every year with 'Purandara Puraskara' award in recognition of their yeoman service for the cause of Sri Purandara Dasa.

Donation- details:

SPDMT has taken on the mantle of propagating Dasa's teachings in various ways by organizing regular concerts, lectures, Harikathas, dance recitals, etc.

In pursuit of this, it appeals to all 'Dasa premis' all over the World to donate generously for this great cause. Be a part of a great tradition / movement. Make this world a better place for all. Part with what you can out of what God has bestowed on you. To put it in Dasa's own words, "Kereya neeranu kerege chelli".
SPDMT is a 100% charitable trust, with no grants or any financial aid from government. And TRUST proposes to raise funds from public and create a corpus fund which well carry through perennially.

A corpus fund of INR three crores needs to be created to manage the Trust on a sustainable basis. This can be accomplished only by generous contributions from a large number of donors. A humble appeal thus goes out to all Dasabhimanis and philanthropists to extend a helping hand.

Donor Categories:

- Donor: Rs. 1000- 10,000
- Silver Donor: Rs. 10,001- 25,000
- Gold Donor: Rs. 25,001- 50,000
- Platinum Donor: Rs. 50,001 - 100,000
- Diamond donor: Above 100,000

It is noteworthy that the TRUST has been registered with the Department of Income tax as a charitable trust and all contributions are exempt under section 80 G of the Income tax act.

Contributions may be sent by way of crossed cheques/DDs drawn in favor of the trust. Remittance from overseas may be sent by SWIFT

Bank details:

Sri Purandara Dasa Memorial Trust,
A/c no.89420200000833,
Vijaya Bank (Now Bank of Baroda),
Rajajinagar Branch,
IFSC: BARB0VJRABA (fifth digit is 'zero')
SWIFT CODE: BARBINBBBOS

Auditors to the TRUST
M/s A.N. Chaluvaiah & Co.,
Bangalore.

Photo gallery:

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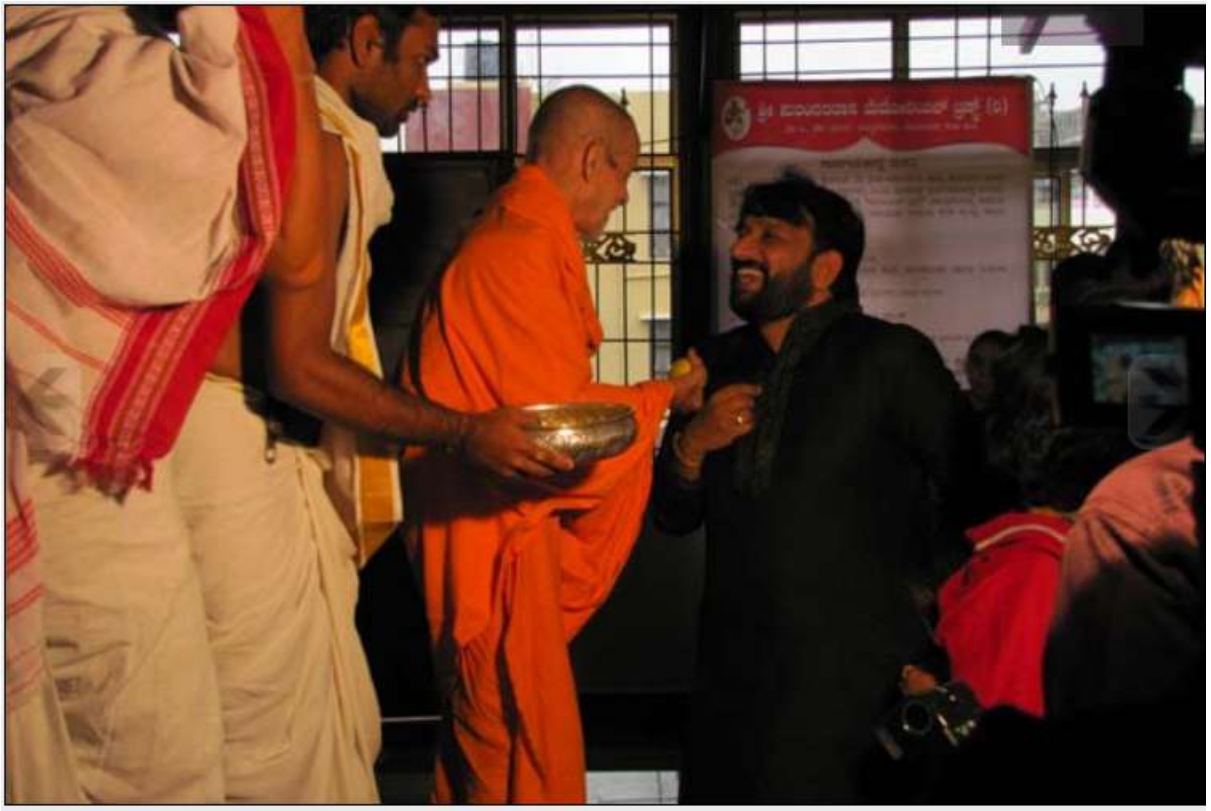
(ಕ್ರಿ.ಶ. 1484 - 1564)



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ಎಂ.ಎಸ್. ಸಾವಿತ್ರಮ್ಮ
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ವೈ.ಎಸ್. ಸುಬ್ಬಮ್ಮ
ಅವರುಗಳ ಸ್ಮರಣಾರ್ಥ
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ಅವರ ಕೊಡುಗೆ

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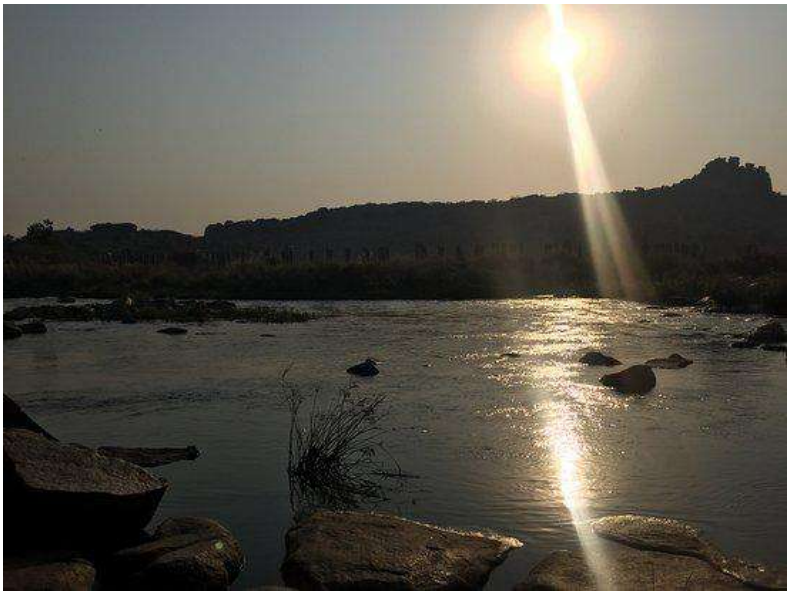
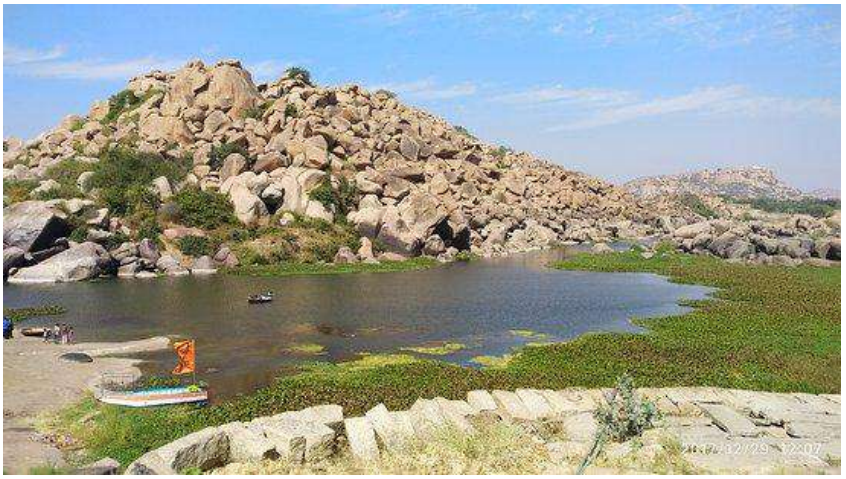
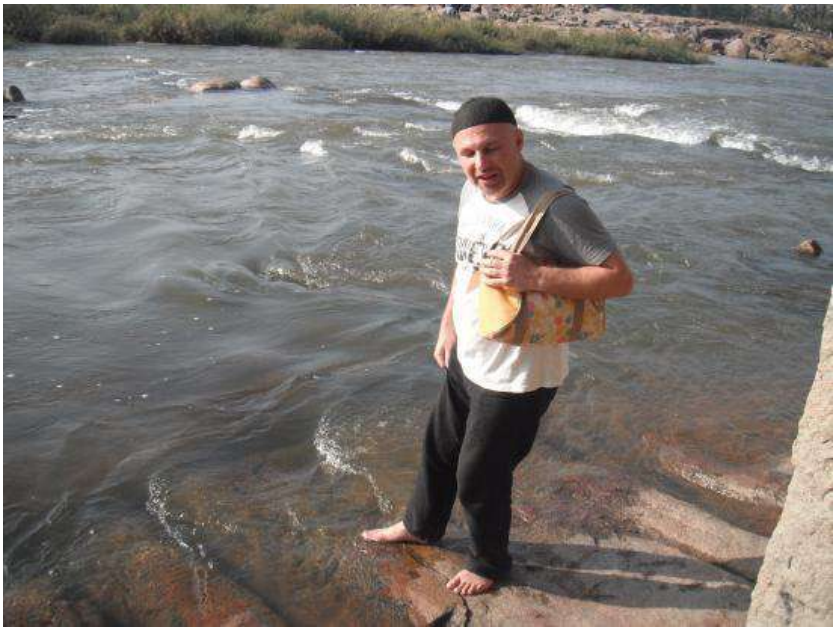
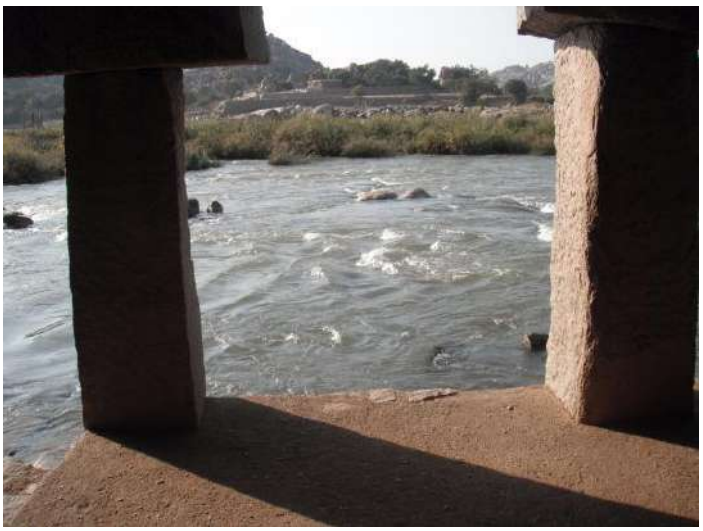
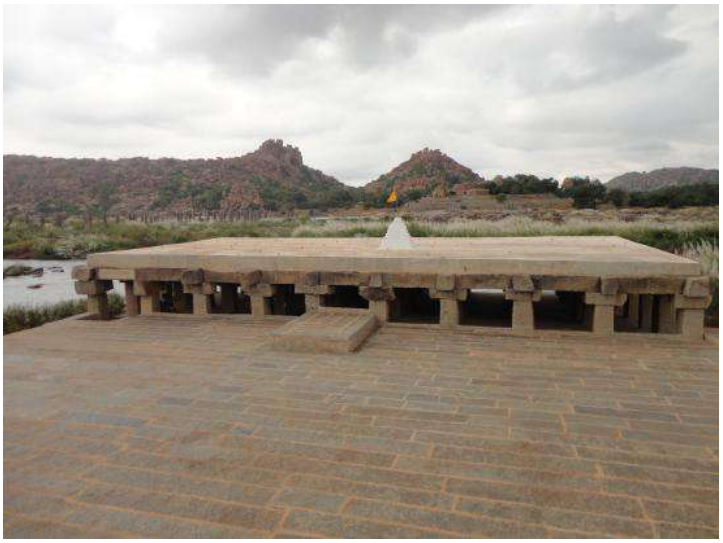
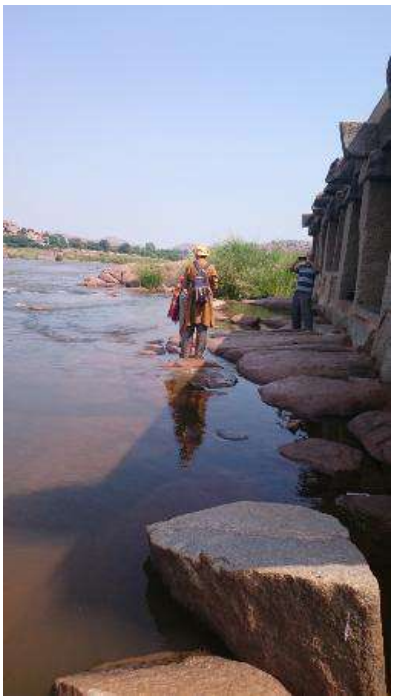


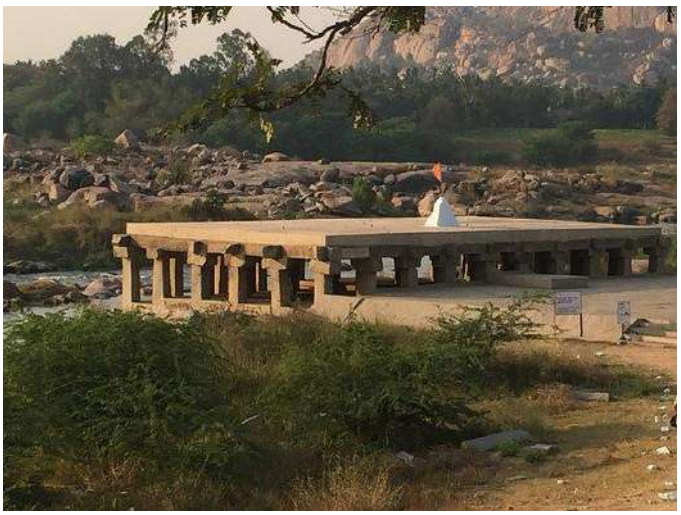


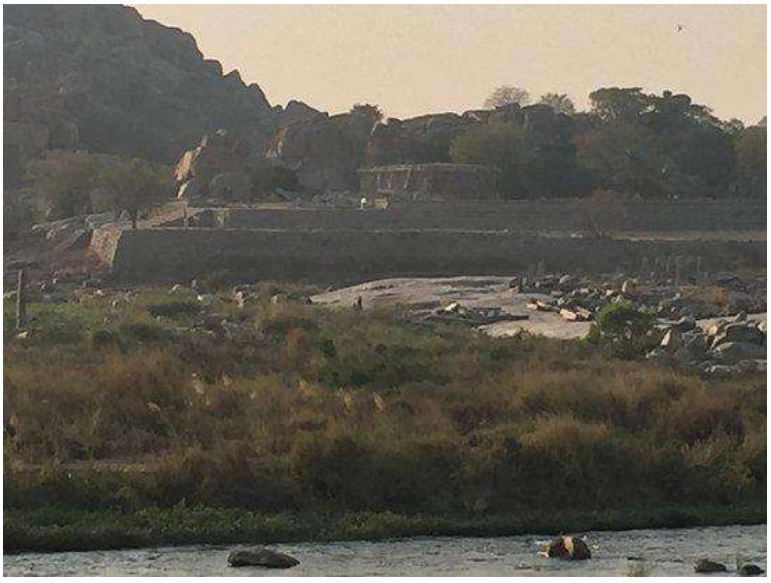


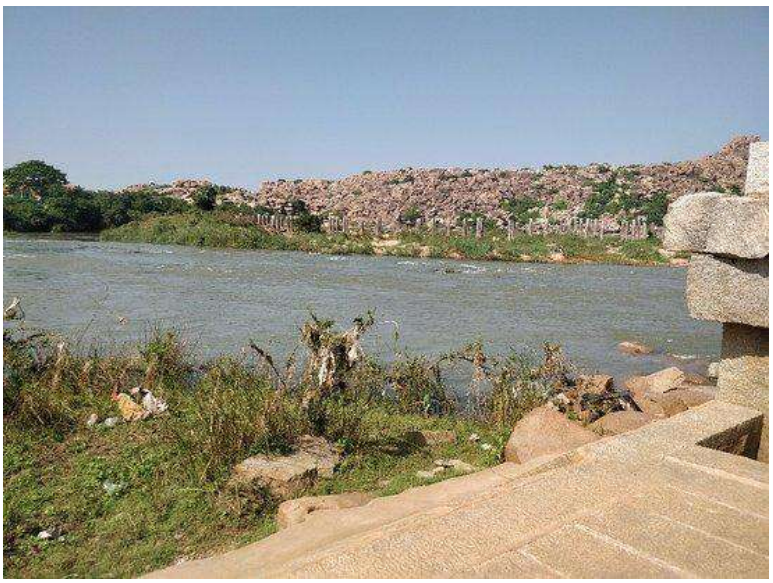


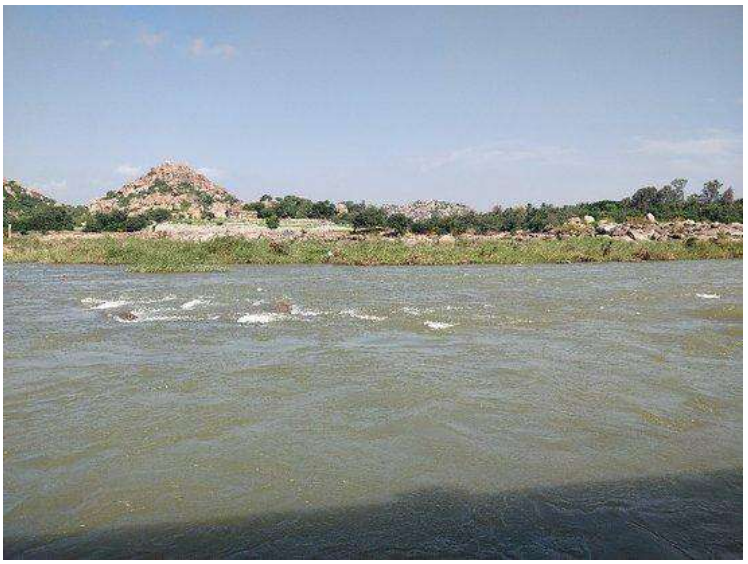


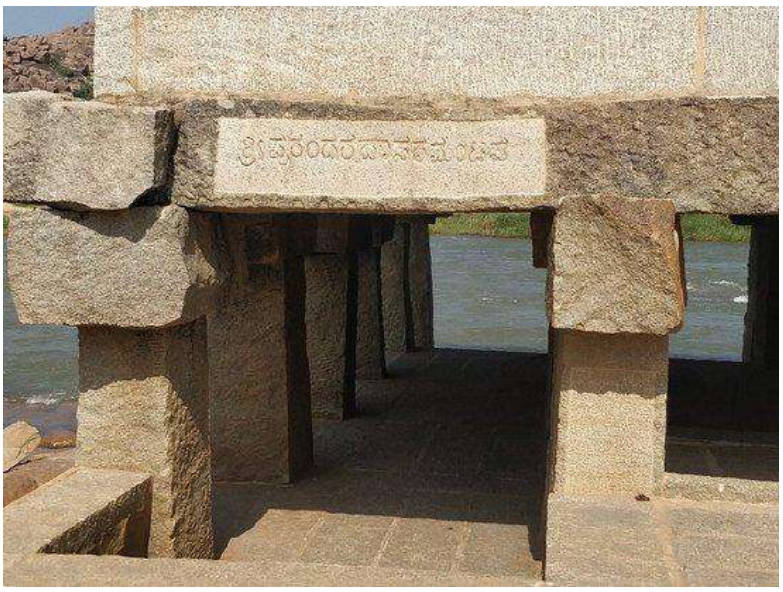


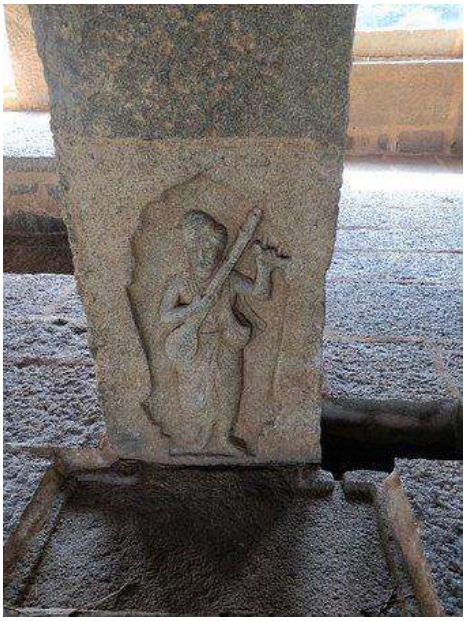


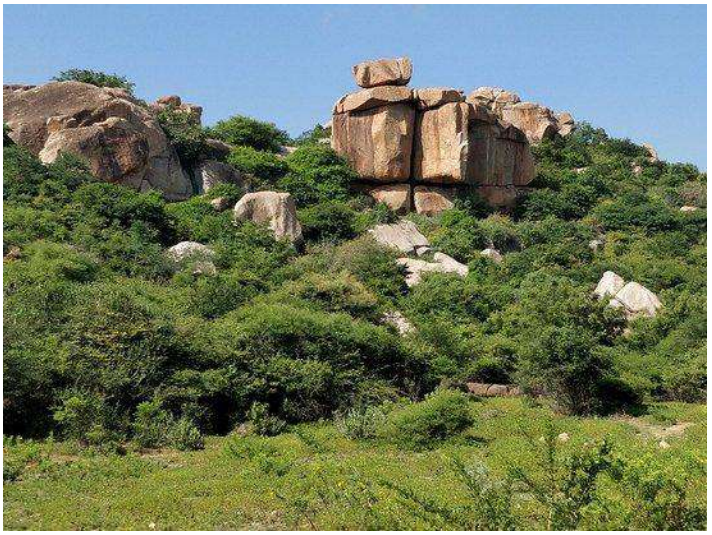


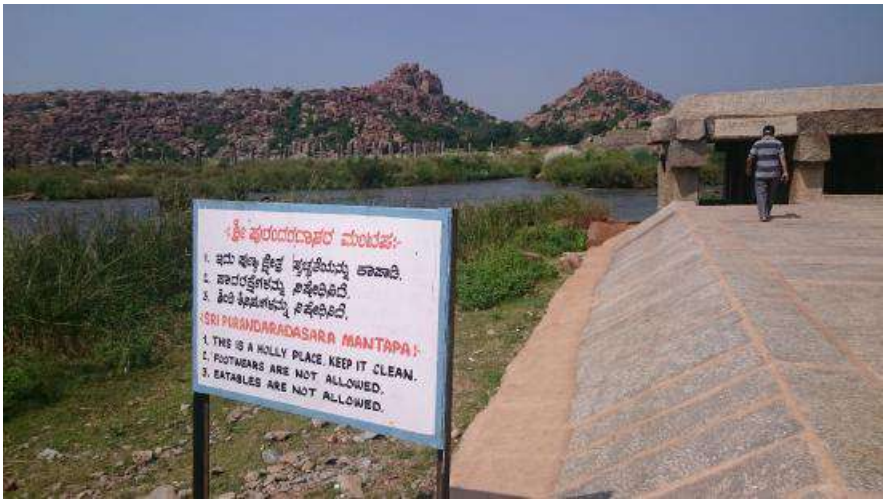


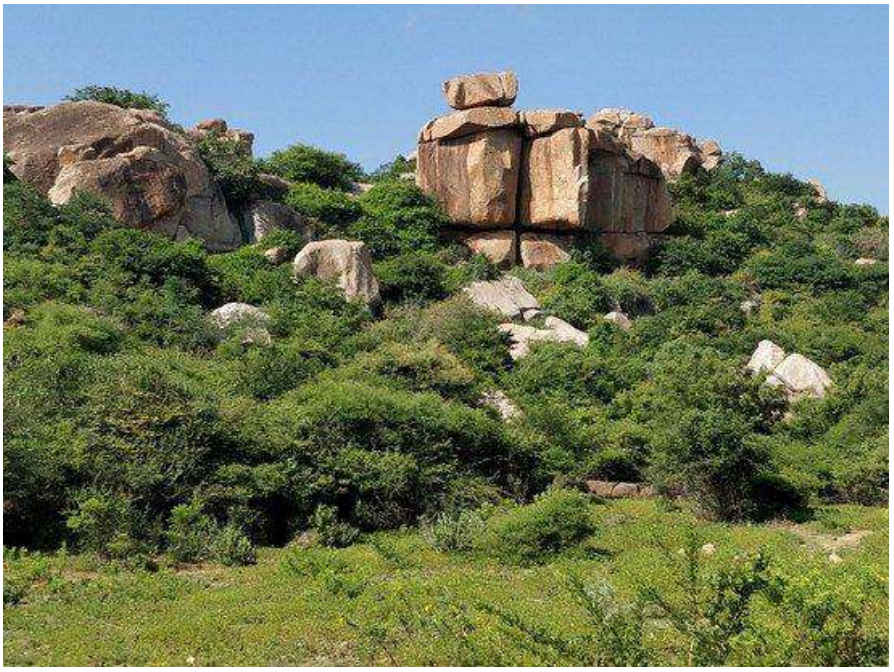









:ಶ್ರೀ ಪುರಂದರದಾಸರ ಮಂಟಪ:-
1. ಇದು ಪುಣ್ಯ ಕ್ಷೇತ್ರ ಶುಚ್ಛತೆಯನ್ನು ಕಾಪಾಡಿ.
2. ಪಾದರಕ್ಷೆಗಳನ್ನು ನಿಷೇಧಿಸಿದೆ.
3. ತಿಂಡಿ ತಿನಿಸುಗಳನ್ನು ನಿಷೇಧಿಸಿದೆ.
:SRI PURANDARADASARA MANTAPA:
1. THIS IS A HOLLY PLACE. KEEP IT CLEAN.
2. FOOTWEARS ARE NOT ALLOWED.
3. EATABLES ARE NOT ALLOWED.



Ref: FaceBook page: DFW Sri Purandara Dasa Aradhana

Photos:

SRI GURUBYO NAMAHA
SRI PURANDARA DASA NAVARATRI ARADHANA MAHOTSVAM
Welcome to you all for the 20th grand Aradhana
The grand finale on 21st March, 2021
The City of Irving's
Mayor and Members of the City Council
Recognize the Selfless Contributions of
Purandara Dasa
And present this Certificate
IN RECOGNITION
For his selfless acts and service to the Indian community
On this 3rd day of March, 2020
Mayor
Date
March 12, Friday
2021 through
March 21, Sunday
2021.
Time
Weekdays: 6.30 PM (CST)
Weekends: 5.30 PM (CST)
We cordially welcome our chief guests.
Vid. Kalaimamani
Sri Shashikiran ji
Honorable Mayor of Irving.
Mayor Mr. Rick Stopfer
Vid. Isai Peroli
.Sri Ashok Ramaniji
Everyday live on Facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committee
contact: dfwpurandaradasa20@gmail.com

ஸ்ரீ குருப்யோ நமஹ

SRI PURANDARA DASA NAVARATRI ARADHANA MAHOTSVAM

GRAND FINALE

Date and Time

March 27, Sunday @ 7 PM (CST)

We are happy to welcome our last performer of the 21st Aradhana

The City of Irving's
Mayor and Members of the City Council
Recognize the Selfless Contributions of
Purandara Dasa
And present this Certificate
IN RECOGNITION
For his selfless acts and service to the Indian community
On this 3rd day of March, 2020
Mayor

We are verymuch thankful for those who make this aradhana a great success.

Vid Smt. Amrutha Venkatesh

We cordially welcome our chief guests

Vid. Sri. Murari Vadakkencheri

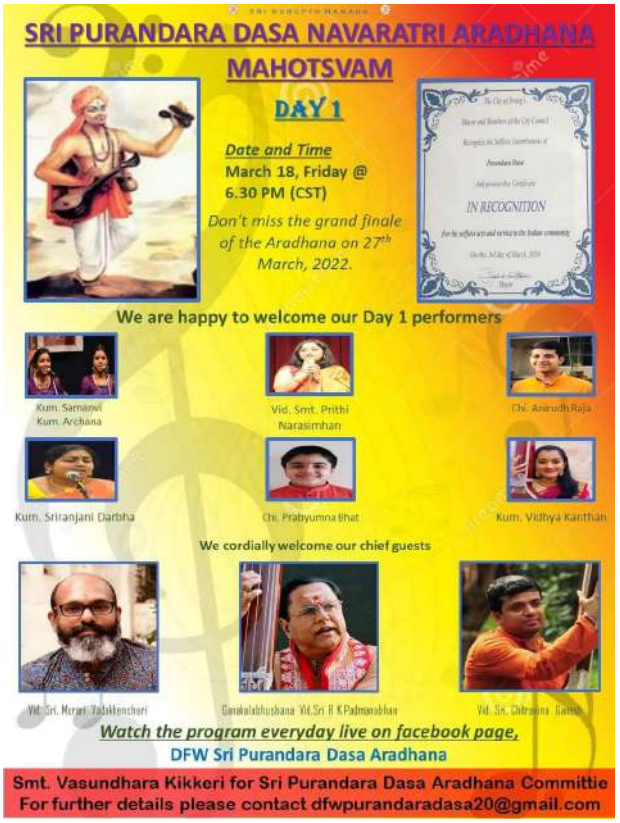
Ganakalabhushana Vid.Sri R K Padmanabhan

Vid. Sri. Chitravina Ganesh

Watch the program everyday live on facebook page,

DFW Sri Purandara Dasa Aradhana

Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
For further details please contact dfwpurandaradasa20@gmail.com


SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 1
Date and Time
March 18, Friday @
6.30 PM (CST)
Don't miss the grand finale
of the Aradhana on 27th
March, 2022.
IN RECOGNITION
We are happy to welcome our Day 1 performers
Kum. Samanvi
Kum. Archana
Vid. Smt. Prithi
Narasimhan
Chi. Aniruth Raja
Kum. Sriranjani Darbha
Chi. Prabyumna Bhat
Kum. Vidhya Karthan
We cordially welcome our chief guests
Vid. Sri. Murari Vatakkencheri
Ganakalabhushana Vid.Sri R K Padmanabhan
Vid. Sri. Chitravina Ganesh
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 2
Date and Time
March 19, Saturday
@ 6.30 PM (CST)
Don't miss the grand finale
of the Aradhana on 27th
March, 2022.
IN RECOGNITION
We are happy to welcome our Day 2 performers
Chi. Vaibhav Ramu
Vid Smt. Anahita
Vid Smt. Apoorva
Chi. Sharma Brothers
Vid Smt. Padma Ashok
Kum. Anjali Prabhala
Vid Smt. Nanditha
Padmanabhan
We cordially welcome our chief guests
Vid. Sri. Murari Vatakkencheri
Ganakalabhushana Vid.Sri R K Padmanabhan
Vid. Sri. Chitravina Ganesh
Watch the program everyday live on facebook page,
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 3
Date and Time
March 20, Sunday @
6.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 3 performers
Kum. Sai Kiran
Kum. Sai Nivedita
Vid Smt. Sarada Karthik
Kum. Shruthi Ganesh
Vid Smt. Lalitha Venkat
Kum. Saadhvi Chari
Kum. Sanchita Chari
We cordially welcome our chief guests
Vid. Sri. Murari Vadakkencheri
Ganakalabhushana Vid.Sri R K Padmanabhan
Vid. Sri. Chitravina Ganesh
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 4
Date and Time
March 21, Monday @
6.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 4 performers
Kum. Dhwani Karthik
Vid Smt. Priya Vasant
Vid. Smt. Devika Rajan
Vid Smt. Aparna Narendra
Vid Smt. Thanmayee Krishnamurthy
We cordially welcome our chief guests
Vid. Sri. Murari Vadakkencheri
Ganakalabhushana Vid.Sri R K Padmanabhan
Vid. Sri. Chitravina Ganesh
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 5
Date and Time
March 22, Tuesday
@ 6.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 5 performers
Vid Smt. Padma Ashok
Vid Smt. Santhi Mahadevan
Vid Smt. Meera Ramachandran
Vid Smt. Jaya Pandarangi
Kum. Rupashri Shankar
Vid Smt. Nandini Kambi
We cordially welcome our chief guests
Vid. Sri. Murari Vadakkencheri
Gamakalabhushana Vid.Sri R K Padmanabhan
Vid. Sri. Chitravina Ganesh
Watch the program everyday live on facebook page,
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 6
Don't miss the grand finale of the Aradhana on 21st March, 2021.
Date and Time
March 17, Wednesday
@ 6.30 PM (CST) /
5 AM (IST)
IN RECOGNITION
We are happy to welcome our Day 6 performers
Vid. Smt. Bhuvana Ashok & School
Vid Smt. Saiharini Ramakrishnan & School
Vid. Smt. Santhi Mahadevan & School
Vid. Smt. Deepa Bhat & School
We cordially welcome our chief guests
Vid. Kalaimani. Sri. Sashikiran Ji
Irving Mayor Mr. Rick Stopler
Vid. Sri. Ashok Ramani
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 7
Date and Time
March 24, Thursday
@ 6.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 7 performers
We cordially welcome our chief guests
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
For further details please contact dfwpurandaradasa20@gmail.com

SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 8
Date and Time
March 25, Friday @
5.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 8 performers
Vid Smt. Santhi Mahadevan
Vid Smt. Deepa Bhat
Vid Smt. Preethi Sathyanarayanan
Vid Smt. Subha Ramanan
We cordially welcome our chief guests
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
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SRI PURANDARA DASA NAVARATRI ARADHANA
MAHOTSVAM
DAY 9
Date and Time
March 26, Saturday
@ 5.30 PM (CST)
Don't miss the grand finale of the Aradhana on 27th March, 2022.
IN RECOGNITION
We are happy to welcome our Day 9 performers
Vid Smt. Vanitha Suresh
Vid Smt. Santhi Mahadevan
Vid Smt. Prithi Narasimhan
Vid Smt. Deepa Bhat
Vid Sri. Narasimha Kikkeri
Chi. Pranav Kikkeri
Vid Smt. Vasundhara Kikkeri
We cordially welcome our chief guests
Watch the program everyday live on facebook page,
DFW Sri Purandara Dasa Aradhana
Smt. Vasundhara Kikkeri for Sri Purandara Dasa Aradhana Committie
For further details please contact dfwpurandaradasa20@gmail.com

FB Videos:

Feast of classical music for 9 days during Sri Purandara Dasa Navaratri Aaradhana Mahotsavam, March 2021, in Dallas, USA.

Most popular: Presentation by disciples of Smt. Subha Ramanan for Purandara Dasa Aradhana in Dallas
https://fb.watch/daT2yIgUZs/
—--
Final Namaste: https://www.facebook.com/102887948197611/videos/371256451548217/

Amrutha Venkatesh:
https://www.facebook.com/102887948197611/videos/4895569167165692/

MangalaVadyam: https://www.facebook.com/102887948197611/videos/388323139521020/

Aradhana 2022: Final day:
https://www.facebook.com/102887948197611/videos/2118497421648863/
Vasudha Kikkeri & students:
https://www.facebook.com/102887948197611/videos/3183028325275358/

Namaste: https://www.facebook.com/102887948197611/videos/1114784469376442/

Smt. Soumya Acharya:
https://www.facebook.com/102887948197611/videos/511266337025521/

Students of S.S. Pathashala:
https://www.facebook.com/102887948197611/videos/650485942691675/

Narmada Intro: https://www.facebook.com/102887948197611/videos/313041640916370/

Smt. Priti Narasimhan:
https://www.facebook.com/102887948197611/videos/1367681247027998/

Suganya Intro: https://www.facebook.com/102887948197611/videos/393324015556572/

P.D.Ara: https://www.facebook.com/102887948197611/videos/2044043785769294/

Amrita Intro: https://www.facebook.com/102887948197611/videos/1368524156932583/

Vid.Smt. Vanita Suresh:
https://www.facebook.com/102887948197611/videos/372734824908757/

Sucharita: https://www.facebook.com/102887948197611/videos/946654719382258/

Pranav Kikkeri: https://www.facebook.com/102887948197611/videos/4941527962606178/

Vid.Smt. Santi Mahadevan:
https://www.facebook.com/102887948197611/videos/528002278750559/

Welcome: https://www.facebook.com/102887948197611/videos/1009455993342916/

Namaste: https://www.facebook.com/102887948197611/videos/1439507716483352/

Students of Dr. Deepa Bhatt:
https://www.facebook.com/102887948197611/videos/718348332494097/

Amrita Intro: https://www.facebook.com/102887948197611/videos/983070085672455/

Preeti Satyanarayanan:
https://www.facebook.com/102887948197611/videos/1628221094209814/

Sahana Intro: https://www.facebook.com/102887948197611/videos/4243633862406832/

Pranavam School of Music:
https://www.facebook.com/102887948197611/videos/1119186388650403/

Shruthi Intro: https://www.facebook.com/102887948197611/videos/555139365766377/

Sri P.D.Aradhana-Part-1:

https://www.facebook.com/102887948197611/videos/680993989686281/

Sri P.D.Aradhana - Part - 2:
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P.D.Arandana: https://www.facebook.com/102887948197611/videos/746325720106463/

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P.D.Arandana: https://www.facebook.com/102887948197611/videos/721063402404444/

P.D.Aradhana - Violin:
https://www.facebook.com/102887948197611/videos/312385820809188/

P.D.Aradhana - video 1:
https://www.facebook.com/102887948197611/videos/365903662070337/

P.D.Aradhana-video2:
https://www.facebook.com/102887948197611/videos/817284885894180/

P.D.Aradhana - video 3:
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Final: https://www.facebook.com/102887948197611/videos/493408905584840/

https://www.facebook.com/102887948197611/videos/905895420082160/

https://www.facebook.com/102887948197611/videos/416708236926251/

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https://www.facebook.com/102887948197611/videos/311317281103103/

https://www.facebook.com/102887948197611/videos/1173389790143432/

YouTube Videos:

Full length Kannada movies, Purandaradasa kirtans by famous artists.

—-

Sri Purandara Dasaru – full Kannada movie (1963) ..KS Ashwathm Nagendra Rao: https://youtu.be/pkFvjCvE5mQ

Navakoti Narayana-Kannada movie (1964): Dr. Rajkumar, Sahukar Janaki: https://youtu.be/m5ZKB8AkscU

Kanaka Purandara- by Films division (1988): https://youtu.be/aGdb19OECiY

Purandaradasa: animated movie: https://youtu.be/X6hcqiyvu18

Purandaradasa- animated film: https://youtu.be/Zi-6Eb2bUt4

—

S. JANAKI: Songs of Purandara Dasa from Kannada movies: https://youtu.be/ijatWuRznyQ

Songs of Purandara Dasa: by Balamuralikrishna, Priya sisters etc: https://youtu.be/Vv_K7J7gx6M

Purandara Dasara krithigalu by Balamuralikrishna: https://youtu.be/rZS8fbCmzHI

Purandara Dasa krithis by Charumathi Ramachandran and Subhashree Ramachandran: https://youtu.be/r79poUlfYKs

Sri Pudandara Dasa: https://youtu.be/F26EJKSvIXs

Saint Purandaradasa: https://youtu.be/lr9Khk7kuX0

Krithis of Purandara Dasa by Balamuralikrishna and others: https://youtu.be/FyN_OG6kH58

Sri Purandara: https://youtu.be/yOgS4h87cOM

Purandaradasa- Sambasiva Bhagavathar: https://youtu.be/_vYSIbOP_BQ

Naneke badavanu…by Gayatri Venkataraghavan: https://youtu.be/yg1Z6_XSlss

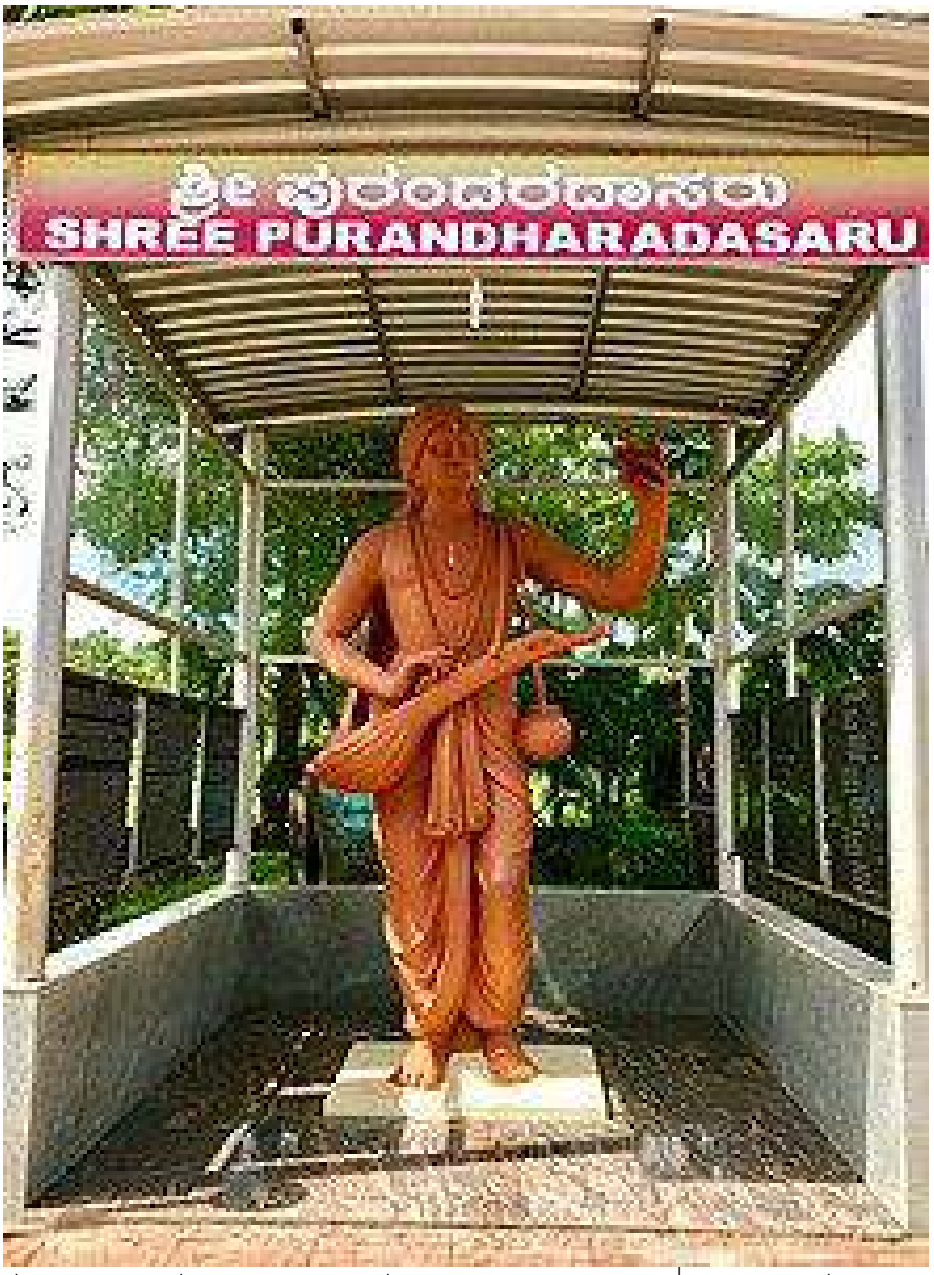
Dasara krithigalu by H. K. Narayana: https://youtu.be/WW8Ax637jYE

Amrutha Venkatesh: Aaradhana at DFW Dallas: https://youtu.be/IQIcv_y67Dc

Purandaradasa song: https://youtu.be/_SdfTIYB-IE

Dasara krithi: Juke box: Balamuralikrishna: https://youtu.be/kGNApOPiOHY

Jagadoddharana…video song: https://youtu.be/h0f6MVLw-OQ



ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा॑ वि॑द्विषा॒वहै ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Vijaya Dasaru of Haridasa Tradition - Karnataka, India

Compiled by
Dr. M. Thirumaleshwar
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(iii) Head, Dept. of Mechanical Engineering,
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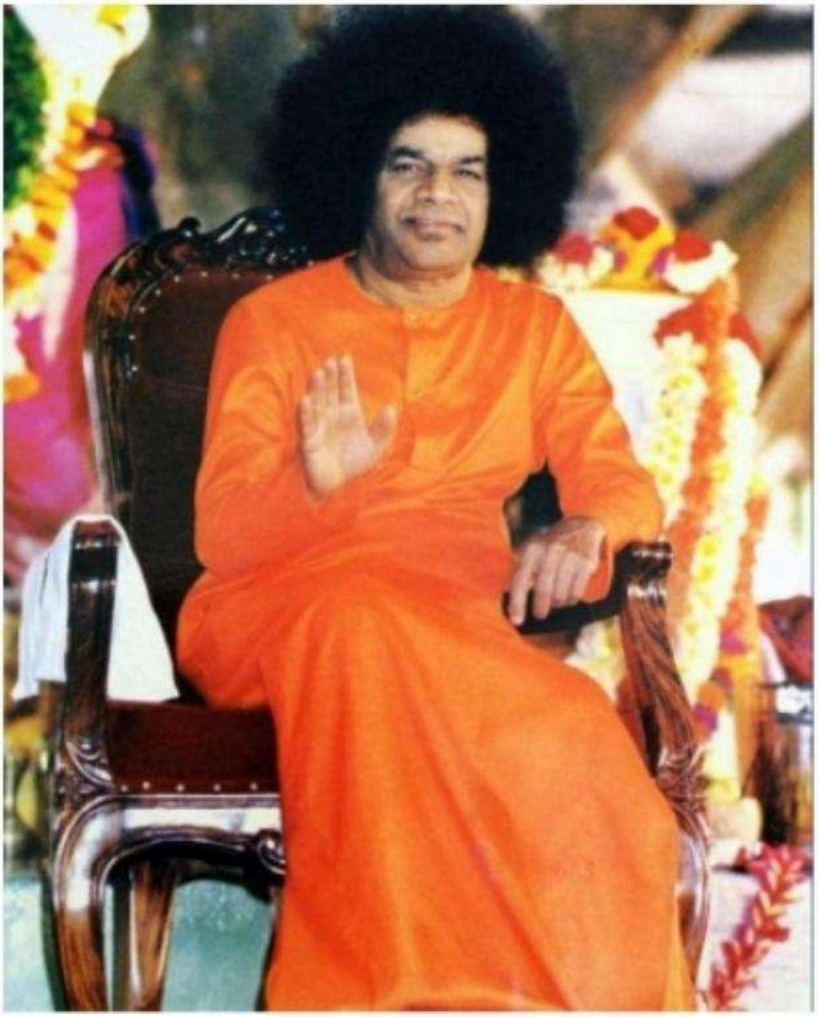
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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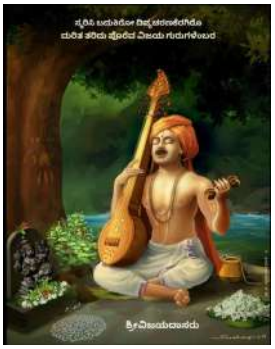
PREFACE



This free ebook gives briefly the info about: "**Sri Vijaya Dasaru of Haridasa Tradition - Karnataka, India"**

Vijaya Dasaru (Kannada: ವಿಜಯದಾಸ) (c. 1682– c. 1755) was a prominent saint from the Haridasa tradition of Karnataka, India in the 18th century, and a scholar of the Dvaita philosophical tradition. His compositions can be more specifically categorized as *keertanas*, *suladis*, *ugabhogas*, and simply *padas*. They were easy to sing to the accompaniment of a musical instrument and dealt with *bhakti* (devotion).

Details of birth and early life of Sri Vijaya Dasaru (born as Dasapp), Life and Background, Getting Aparoksha Jnana by grace of Sri Purandaradasa initiating him in dream, his Works and Teachings, relations with other contemporary Haridasas, his disciples, his miracles and legacy, finally entering vrindavana (samadhi)….etc.

Links to YouTube videos give videos of Sri Vijaya Dasaru's amazing life and his works, miracles, playlists containing several videos about life and works of Vijaya Dasaru, many audio juke boxes of Haridasa bhajans….etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 24, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Vijaya Dasaru

Vijaya Dasa (Kannada: ವಿಜಯದಾಸ) (c. 1682– c. 1755) was a prominent saint from the Haridasa tradition of Karnataka, India in the 18th century, and a scholar of the Dvaita philosophical tradition. Along with contemporary haridasa saints such as Gopala Dasa, Helevankatte Giriamma, Jagannatha Dasa and Prasanna Venkata Dasa, he propagated the virtues of the philosophy of Madhwacharya across South India through devotional songs called *devaranama* written in the Kannada language.[1] An integral part of Kannada Vaishnava devotional literature, these compositions in praise of the Hindu god Vishnu as well as other deities are called *dasara padagalu* (compositions of the *dasas*).[2] He has influenced both Carnatic music and Hindustani music through his compositions. His *ankita* (pen name) is Vijaya vithala. These compositions can be more specifically categorized as *keertanas*, *suladis*, *ugabhogas*, and simply *padas*. They were easy to sing to the accompaniment of a musical instrument and dealt with *bhakti* (devotion) and the virtues of a pious life.

Early years

Vijaya Dasa was born as Dasappa in a poor Kannada Deshastha Madhva Brahmin family of Bharadwaja Gotra[4][5] in Cheekalaparvi in Manvi taluk of Raichur district, Karnataka state. His parents were Srinivasappa and Kusamma. He left home at a young age due to poverty. Later he came back with some saints from north India to Cheekalaparvi and somehow tried to manage his family but failed to overcome poverty. He went back to Varanasi where he became a scholar. One night, he had a dream in which the 16th century Carnatic composer and wandering saint Purandara Dasa initiated him into the Haridasa tradition and gave him the *ankita nama* (pen name) *Vijaya Vittala* and a Tamboori (Tanpur, musical instrument). From that day he was called Vijaya Dasa (*dasa lit*, the one who serves God), and dedicated his life to spreading Dvaita teachings.[1] Amongst Sri Vijaya Dasa's host of disciples, three were outstanding that have earned the adage "Bakthiyalli Bhaganna, Yukthiyalli Mohanna matthu Sakthiyalli Timmanna". Bhaganna lived on to become Shri Gopala Dasa, Mohanna was Shri Vijaya Dasa's foster son who became the renowned Shri Mohanna Dasa and Diwan Panganam Timmanna lived on to become Shri Venugopala Vittala Dasa.

Compositions and ministry

His 25,000 extant compositions earned him the title *Dasa Shrestha* (noble among the *dasas*). His compositions which use many Sanskrit words come under the category of *Kalasha* and *Urasu* creations and are considered an important component of Kannada literature (Kannada *Sahitya*).[8] His purported miracles include calming the Ganges, entering it without getting wet, preventing a woman from committing suicide, resurrecting his son, and making an uneducated man speak difficult Sanskrit proficiently.[8] He is among the group credited with starting the practice of singing devotional songs while walking up the Tirumala hills in modern Andhra Pradesh. These hills are the location of the Tirumala Venkateswara Temple, an important pilgrim locations for Vaishnava Hindus.

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Ref: Meta AI

About Sri Vijaya Dasaru

Sri Vijaya Dasa (1682-1755 CE) was a prominent Haridasa saint and composer of Devaranamas (devotional songs) in the Kannada language. Here's some information about his life and works:

Life and Background

- Born in 1682 CE in Cheekalparvi, a village in the Raichur district of Karnataka, India.
- Belonged to the Deshastha Madhva Brahmin community.
- Initiated into the Haridasa tradition by his guru, Sri Gopala Dasa.

Works and Teachings

- Composed over 25,000 Devaranamas, which are still widely sung and revered in Karnataka.
- His compositions focus on the worship of Lord Vishnu, particularly in the forms of Vittala and Krishna.
- Emphasized the importance of devotion, surrender, and self-realization through his songs and teachings.

Miracles and Legacy

- Sri Vijaya Dasa was known for his spiritual power and was said to have performed several miracles during his lifetime.
- His compositions have had a profound impact on the cultural and devotional heritage of Karnataka.
- He is revered as one of the most important Haridasa saints, along with Sri Purandara Dasa and Sri Kanaka Dasa.

Samadhi (Death)

- Sri Vijaya Dasa attained samadhi (passed away) in 1755 CE in the town of Manvi, Karnataka.

Sri Vijaya Dasa's contributions to the Haridasa tradition and Kannada devotional literature are immense, and his compositions continue to inspire and guide devotees to this day.

***

Ref: sumadhwaseva.com

Sri Vijaya Dasaru

अज्ञानतिमिरच्छेदं बुद्धिसंपत्प्रदायकं । विज्ञानविमलं शांतं विजयाख्य गुरुं भजे।

Salient info

- Birth Place – Cheekalaparvi, Manvi Taluk in Raichur District
- Birth Name – Dasappa (He was popularly called as Koosi maga daasappa)
- Period – 1682 – 1755
- Gotra – Bharadhwaja
- Amsha – Brugu Rushigalu
- His Niryaana place – Chippagiri (Bhaskara kshetra)
- (A Mandal in Kurnool District, Andrapradesh. It is twenty km from Alur and 7 km from Guntkal Railway station/bus stand)
- Previous Avathara – Guru Madhwapathi as son of Purandaradasaru
- Parents – Srinivasappa & Koosamma
- Brothers – Hayavadana Vittaladasaru, Ananda Dasaru
- Upanayana – 1690 AD
- Marriage in 1698 with Aralamma
- Children – 1 male child Sheshagiri
- **Adopted son** – Mohana (He found in Hampi. At that time the child was suffering severe desease, saved him and adopted that child and gave the name Mohana, who became Mohana Dasa subsequently
- Ankita – Vijaya Vittala by Purandaradasaru in Gaya (swapna labda) @ Kashi ManikarNika Ghat
- He did the pratistapane of Sri Venugopalakrishna in Chippagiri (popularly called as Bhaskara kshetra)
- He also did the pratistapane of Mukyaprana devaru which was found in a well at Chippagiri.
- Punyadina – 13.11.1755 – Yuva Samvatsara Karthika Shudda Dashami @ Chippagiri
- He got the anugraha of Sri Satyabodha Tirtharu in his 72nd year

Compositions
– He has composed 25000 + Devaranamas, Suladees, ugabogas.

Paramatha Khandana

– At Kashi he defeated an Advaitha Vidwan named Ramashastri and he sought the Vaishnava Deeksha, which he obliged and took him to Vadeendra Tirtharu for tapta mudra dharana.

Theertha yatre – Miracle in Tirupathi

He has done theertha kshetra yathre not less than 18 times during his lifetime and he has spent not less than 20 years of his for theertha yatra. “Saagi baarayya Bhavarogada vaidyane” –

Once he had gone to Tirupati during Brahmotsava, and was doing dhyana. The time for Rathotsava arrived but he could not go for the Rathotsava in time. The people started pulling the Chariot but it was not moving at all. Even elephants failed to pull the chariot forward. At that time Srinivasa entered one of the devotee’s bodies and told the public that one of the devotees had bound him and that is why the chariot was not moving. Then the people were searching for that man, and they were found in Vijayadasaru and brought in front of the Chariot. He composed a song starting “saagi barayya bhava rogada vaidyane” and the chariot started moving.

Tamburi

– Purandaradasaru gave him a tamburi in his dream, but when he got up in the morning, he was surprised to find that the tamburi was real. That Tamburi is still available in Chippagiri. You can also find tala, Gopala butti in Chippagiri. In Chippagiri, there is a Vijayarayara Katte, which is a pilgrimage.

Kalluru Subbannacharyaru –

He was a renowned Sudha Pandit. Alongwith his panditya, he has some prejudice for Vijayadasaru, as he was singing only Devaranamagalu without any Sanskrit Grantha.
Once he was rendering Sudha Pravachana. Almost all the people from the place were invited except Vijayadasaru, because of Kalluru Subbannacharya’s prejudiced opinion about the Dasaru. He had thought the Dasaru and the devaranamas are nothing comparable to Great Granthaas. Those who are not well versed with Shastra Granthas were neglected.

For Sudha Mangala naivedya, “Mandige bhojana” was arranged, but the cook who had to do the Mandige never turned up. Vijayadasaru when he learnt that the cook has not turned up, went to the cooking hall and did the mandige for the entire people. After completing the cooking, Vijayadasaru, went to listen to the pravachana of Kalluru Subbannachar. On seeing Vijayadasaru, the anger in Subbannachar grown, and he teased that “you are an ordinary daasa, “koosi maga daasa”. You know only something about Kannada sahitya. What you can understand about Srimannyaya Sudha?”. Dasaru felt very sad about the teasing by acharyaru. Dasaru called an innocent man who was supplying water for the bhojana, (who was not even able to speak properly), and by putting his hand on that innocent man, he asked him to do the anuvadha of the Sudha, where Acharya had stopped. All of a sudden, that man did the pravachana of that portion of Sudha where Kalluru Subbannachar had stopped, that too in Sanskrit. As soon as he removed his hand from that man, that man went to normal status, and was an ordinary man only. Watching the incident, Kalluru Subbannacharya was shocked and went near Vijaya Dasaru to beg his pardon for his egotism and asked him to accept him as a shishya.

Ankita to Kalluru Subbannacharya

– Sri Vijaya Dasaru told his shishya Venugopala Vittala Dasaru to give an ankitha to Kalluru Subbannachar, and he was given the ankita “Vyasa Vittala”. With the ankitha prapthi, subbannachar prepared a stotra on Vijayadasaru, titled “Vijayarayara kavacha”, which starts like “smarisi badukiro, divya charanakeragiro”….

Jagannathadasaru & Vijayadasaru –

Sri Srinivasacharyaru, son of Karnika Narasimhacharya, had studied under Sri Balaramacharyaru (Sri Varadendra Thirtharu in his poorvashrama) and had a profound knowledge of Madhwa Shastra. He had done 108 sudha mangala. Because of his great panditya in Sanskrit, he had the least respect for Daasa parampare. Once Vijayadasaru had visited Srinivasacharyaru’s place. He had sent his shishya to invite Jagannatha Dasaru for Theerthaprasada. Srinivasachar agreed to come. After the pooja was over, Vijayadasaru, sent his disciple to call Srinivasaacharyaru for the bhojana, Srinivasacharya told that he was suffering from Stomach pain, and could not come. Vijayadasaru did not say anything, said OK and had his Theertha prasada. After this incident, immediately Srinivasacharya developed severe stomach pain, which could not be controlled by any medicine. He was restless, not getting sleep at all, not able to eat anything. Day by day, the pain grew and it was unbearable. He went to Tirupathi, Mantralaya, Ghatakachala, everywhere in vain. Rayaru came in his dream and asked him to meet Vijayadasaru only for remedy. So,he came back to Vijayadasaru and sought an excuse for his ignoring Dasaru. Vijayadasaru immediately directed Gopaladasaru to give Ayurdana 40 years. Gopaladasaru readily agreed and gave 40 years of his life to Srinivasacharyaru. Then Srinivasacharya got ankitha in Chandrabhaga river by Sri Purandaradasa as “Jagannatha vittala”, and he never turned back, he went on to write Harikathamruthasara, and many many devotional songs, suladees, ugabogaas in Kannada and Sanskrit.

Suladi Dasaru –

As he has written so many suladees, he is popularly called as “Suladi Dasaru”. Some of his famous sulaadees are Kapila Suladi, Narasimha Suladi, Durga Suladi, Vayudevara Suladi, Haridasa Lakshana Suladi, Gurubhakuti Suladi, Hayagreeva Suladi, Dhanvantri Suladi, Parashurama Suladi, Vedavyasa Suladi, Naivedya Suladi, Habba Suladi, Mangalacharana Suladi, Mantra mahatmya Suladi, Stotra Suladi, Tatvabhimani Suladi, Taratamya Suladi, Srusti Prakarana Suladi, Upasana Suladi, Theerthakshetra suladi, Atmanivedana Suladi, Apattu parihara Suladi, Vyadhiparahira suladi, Apamrutyu parihara suladi, and many many more.

Shishyas –

Bhaganna Dasaru (Gopaladasaru), Mohana dasaru (his adopted son) , Panganama Timmanna (Venugopala Vittala dasaru), Ramachandrappa (Ramachandra Vittaladasaru), Kondali Madhwacharya (Madhwesha Vittala Dasaru), Sheshagiri dasaru (Hayagreeva Vittala Dasaru), Modalakallu Sheshagiri dasaru (Guru Vijaya Vittala Dasaru),

Contemporaries –

Sri Satyabhinava Tirtharu, Sri Satyapoorna Tirtharu, Sri Satyabodharu, Sri Styavijaya Tirtharu, Sri Satyapriya Tirtharu, Sri Sumateendraru, Sri Upendra Tirtharu, Sri Vadeendraru, Sri Vasudendraru, Sri Vyasa Tatvagnaru, Divan Venkannapant, Jagannathadasaru, Prasanna Venkata Dasaru, Helavanakatte Giriyamma, etc

Life Saving by Vijaya Dasaru –

a) He gave two years of life to his son Sheshagiri.

b) He wrote an ugabhoga “omdu kaiyali Kadga, ondu kaiyali halage” and saved Sri Gopaladasaru from the attack of terrorists.

c) Vijayadasaru knew that Mohanadasaru had some apamruthyu. So he gave Mohanadasa’s wife some mantrakshate, and told her to do the smarana of Srihari Vayu in times of difficulty. Vijayadasaru went to Theertha yatre. One day, Mohana dasaru, who was healthy, died all of a sudden in Cheekalaparavi. Seetamma remembered the words of Vijayadasaru during his departure to Rameshwara yatre, and did the stotra of Vijayadasaru. The surrounding people were demanding the body to be given for burial. In the meantime, Vijayadasaru went to Yamaloka directly and had a chat with Yamadharmaraja, where he was convinced that the life term of Mohanadasaru had not been completed, and by mistake they had taken the jeeva of Mohanadasaru instead of another person.

d) Once, Baagi Keshavaraya Desai, who had once served Vijayadasaru long back, by offering food during Dhanurmasa, was facing his death. His wife, when came to know that Vijayadasaru was staying in the Pranadevaru’s temple, in Cheekalaparavi, approached him. Immediately Vijayadasaru composed 15 ugabogaas, starting “Rudrantargata Narasimha mrutyu nivari”, etc., and gave three years of his life to Baagi Keshavaraya. Came to know about the ayurdana by Vijayadasaru, Keshavaraya’s mother also offered her 10 years, which Vijayadasaru consented and made arrangements for Ayurdana of total 13 years to Baagi Keshavaraya (3 of dasaru + 10 of Keshavaraya’s mother).

e) Ayurdaana to Jagannathadasaru through Gopala Dasaru – When Jagannathadasaru had severe stomach problem, and was in the last stage of his life, Vijayadasaru ordered Gopaladasaru to give him 40 years of his life, which enabled Jagannathadasaru to have more life, and he wrote Harikathamruthasara, and many other granthas.

Vijayadasaru and Tirupati Timmappa –

Vijayadasaru had great devotion to Tirupati Timmappa and wrote many songs on Timmappa. He has written Suladi starting “venkateshana yatri entado varnisalu”, and “Venkatachala parvata mahime suladi”, and many suladees on Venkatachala parvata. “baabaa baabaa bakutara hrudaya mandira”, Saagi barayya bhavarogada vaidyane, “venkatesha mantra onde”, etc.

(Source many articles)

Vijayadaasara ugaaboga

ಇವು ಮಡಿಯಲ್ಲ
ವಸುಧಿ ಸುರರ ಕಂಡು ಬೈದರೆ ಮಡಿಯಲ್ಲ
ಹುಸಿಯ ನುಡಿವಂಗೆ ಯಾವದೂ ಮಡಿಯಲ್ಲ
ಅಸುರ ಕರ್ಮವನು ಆಚರಿಸಲು ಮಡಿಯಲ್ಲ
ವಾಕುಬದ್ಧವಿಲ್ಲದವನಿಗೆ ಮಡಿಯಲ್ಲ
ಗುರುಗಳ ನಮಿಸದಿರೆ ಮಡಿಯಲ್ಲ
ದುರುಳ ಜನರ ಸಂಗವಿರೆ ಮಡಿಯಲ್ಲ

ಕೋಪದವನ ಸಂಗಡಲಿರೆ ಮಡಿಯಲ್ಲ
ಶ್ರೀಪತಿ ವಿಜಯವಿಠಲನೊಲಿಯದಿರೆ ಮಡಿಯಲ್ಲ

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Ref: haridasa.wordpress.com

Sri Vijaya Dasaru – Brief Biography (1682 - 1755)

Posted on 06/06/2012 by madhucr

Sri Vijaya Dasa is one of the most renowned scholars and philosophers in Dvaita philosophy as well as Dasa Sahitya. He is revered as the spiritual heir of Sri Purandara Dasa. Vijaya means win and he is regarded as the one who knows how to win the heart of Hari and Hari Bhaktas, through his compositions.

Lineage : He is regarded as the reincarnation of Bruga Muni. It is believed that in KRutha Yuga he incarnated as a disciple of Naarada, in Treta YUga as a monkey called Suraleela, in DWapara YUga as a Yadava called Nikampana (Yaadava) and in Kali yuga as a calf and later as a brahmin. Bruga muni is also known as the tAratamya saint since he proclaimed that Hari was the highest and most powerful among all gods. etc.

Birth :

He was born in a very poor Brahmin family in Chekalaparvi of Manwi Taluk in Raichur District. His parents were Sri Srinivasappa and Kusamma. He went to Kashi (Varanasi) for four years for studies and later returned to his native land.

He married Aralamma at the age of 16 and had a troubled domestic life because of poverty. He went back to Kashi (Varanasi) after his parents' death. He became a renowned sanskrit scholar. One day he had a dream in which Sri Purandara Dasa appeared, initiated him into the order of Dasas and gave him the ankitha of 'Vijay Vittala'. From then on, he was known as Vijaya Dasa. His compositions were revered as holy.

Works :

He spent the rest of his life popularizing Dwaita concepts, the works of Srimadacharya and Hari Bhakti mala. He has written about 25,000 Padya Sulyadi i.e *UGAHA BHOGHA* His works are called Kalasha's creations, Urasu's creations. In Kannada sahitya his literary works are regarded as second only to those of Sri Purandara Dasa. He is affectionately called Dasa Shresta, for his personality, knowledge and the brilliant disciples he left behind.

Miracles :

He prevented a woman from killing herself and her son. He looked after them as part of his family. Later that boy became his disciple and a very famous Haridasa called Mohana Dasa.

It is said that Mohana Dasa had another close brush with death and it was again Sri VijayadAsa who saved him.

He gave rebirth to his own son from his life of 4 years and another 7 years from somebody.

He went to Kashi thrice and during one of his visits, the Holy Ganges was in spate. He took a dip in the river and sat in padmasana over the flowing river, all without getting his clothes and body wet.

Sri Vijaydasaru demonstrated his amazing mystical powers by making a dimwit recite and explain JayatIrtha's Sriman NyAya Sudha in simple words (something which even very learned scholars find impossible to do).

Seeing his brilliance and scholarly attitude he has enormous followers and disciples. His followers include Sri Jagannatha Dasaru who has given the world with 'Harikathamrutha Sara', Sri Gopala Dasaru, Kallur Subramanya Charya etc.

He lived till the age of 79, showing the world the path to peace and Hari bhakti through Dasa Sahitya.

Every year, during Karthika Shudda Navami, Dashmi and UtwanDwadashi his 'Aradhana' is celebrated in Chippagiri, which is about 3 miles from Guntakal. The location where the aradhana is celebrated is called 'Sri Vijaya Dasara Katte' (Vrundavana). Thousands of Madhwas attend and get his blessings.

Sri Gopala Dasaru, his chief disciple, constructed a temple for Anjaneya (Sri Mukhya Prana Devaru) in front of the 'Katte'. There is a pond close by called 'Vijaya Thirtha'. It is believed that during his third visit to Kashi, Sri Vijaya Dasaru brought Ganges and installed it in that pond, for the benefit of his disciples.

The old house where Sri Vijay dasaru lived in Chippgiri has been preserved by his devotees, as also the Mahadeva and Srinivasa Temples that he used to visit. There is a cave close by where the Sun god is supposed to have conducted penance.

It is believed that even to-day Sri Vijay Dasaru visits the spot in an astral form, takes bath in the Vijay Thirtha and cleans the Mukhyaprana temple. One of the temple servants is supposed to have witnessed this miracle.

Sri Purandara daasa had a son called Madhwapathi. Purandara Dasa would visit the Sri Yantrodharaka Pranadevaru temple (Hanumantha) in Hampi and offer naivedya (divine offering) to the deity. Once, due to paucity of time, Sri Purandara Daasa asked Madhwapathi to do the naivedya. Madhwapathi, who was a small boy, honestly believed that Hanumantha would literally eat the food offered to him. When this did not happen, the little boy became very upset and started punishing himself. To prevent this, Hanumantha appeared before him and actually ate the food, leaving behind a small portion as prasad. When Madhwapathi returned home and related this incident to his parents, nobody believed him. To test the veracity of his story, Purandara dasa accompanied him the next day, and saw the miracle with his own eyes. He became ecstatic and told Madhwapathi that he was very lucky to have obtained the grace of Hanumantha.

Sri Purandara dasa composed a total of 4,75,000 literary pieces (devaranamas, suladis, ugabhogas) in his lifetime. When Madhwapathi pointed out to his father he was 25,000 short of 500,000, Sri Purandara daasa told him that by the grace of Vijaya Vittala, he (Madhwapathi) would be reborn as a Haridaasa in his next birth and make up the balance 25,000. Accordingly, Madhwapathi, the son of Sri Purandara daasa was reborn as Sri Vijaya daasa in his next birth and composed 25000 songs with the ankita(signature) of Sri Vijaya Vittala.

Overview of his Literature

Sri Vijaya Dasa composed many songs and Suladis. His style is very scholarly and full of words from Sanskrit. His thorough grasp of the Sastras is very evident in his works. His compositions are simple and lucid, replete with telling phrases and similies, like those of his master Sri Purandara Dasa. He was an ardent Vaisnava, extolling Madhva as the Saviour of mankind.

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Ref: dvaitavedanta.com

Sri Vijaya Dasa

By Venkatesh Rajendran

November 7, 2022

Vijayadasaru brought this Linga from Kashi, along with other Pratimas

Only next to Sri Purandaradasaru, Vijayadasaru has high regards and composed many suladhis/songs,which proved Hari Sarvothama and Vayu Jivothama tatva.He is an aproksha gyanin, believed to be an avatara of brigu munigalu. Chikalparvi,Raichur district is the birth place of our dasaru.

Aradhane of Dasaru is celebrated on 3rd November 2022

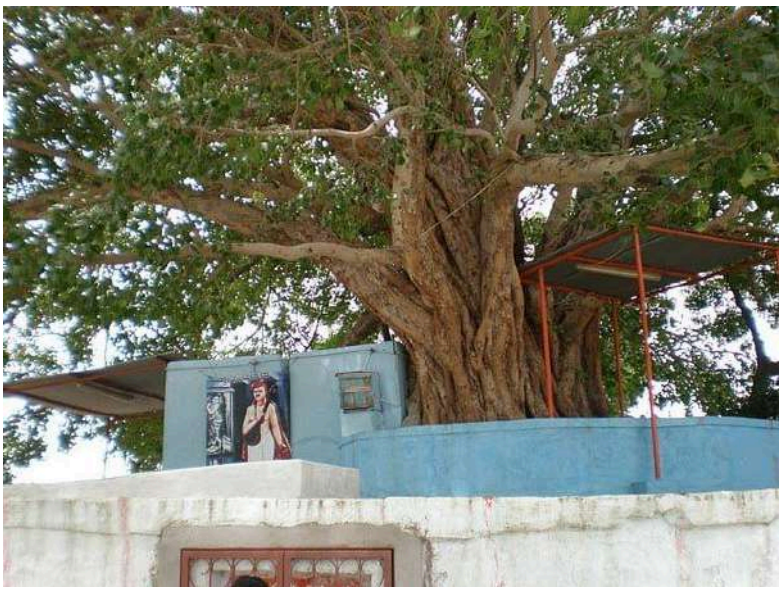
Temple at Cheekalaparavi (Vijaya Dasaru's birthplace)

The greatest aparoksha jnani, Sri Vijayadasaru sings in praise of Sri Rudra, the one who is manoabhimani devatha. Without Rudra devara anugraha we can't get continuous bhakthi towards Lord Sri Hari. Hence our great dasaru prays " O Sri Rudra, the one who lives in Kailasagiri,the one who is pathi of Sri Parvathi matha, please give continuous bhakthi towards Lord Sri Hari without any disturbances,like the Oil which flows continuously from the thread(Thaila dhare).This is the speciality of Sri Vijayadasaru's songs, his love and devotion to Lord is highly respected.

Sri Vijayadasaru has covered bharatha desha thrice(trivaram bhoo pradakshinam),same like Sri Rayaru mutt Swamigalu his holiness Sri Sri Surendra Tirtharu(gurugalu of Sri Vijayindra Swamigalu), who went country round thrice and did sthapana of dvaita philosophy. Sri Vijayadasaru is sakshat brigu amsha.He does know everything.He is an expert in all the languages,Sangeetha Madhva sastra.

Sri Vijayadasaru is famous for his Suladhis. His Pancharatna suladhis are notable suladhis,which are very powerful if parayana is done with sincere bhakthi and divine faith. His Dhanvantari suladhi removes all our diseases, his Narasimha devara suladhi gives shakthi/dhairya,it wards off all the evils. His Durga suladhi removes Kama,krodha and fetches us the bhakthi towards Sri Durga devi(Sri Lakshmi) antharktha Sri Vijaya vittala and that's why he is rightly called us Suladhi dasar.

He has composed 25,000 Suladhis,dasarapadhas,Ugabhogas.His guru is none other than Sri Purandarasaru(who gave the ankita as Vijaya vittala.At Kasi,Purandaradasaru appeared before Wijayadasa took him to Vyasasakshi to have darshan of Lord Sri Vedavyasaru).



Cheekalaparavi – place where Dasaru meditated on Lord for many years and attained Gyana!

“Bakthiyalli Bhaganna, yukthiyalli Mohanna & sakthiyalli Thimmanna”- Bhaganna became the famous Haridasa called Sri Gopala Dasaru, Mohanna who was the foster son of Sri Vijaya Dasaru became Sri Mohana Dasaru and Thimmanna whose vairagya was highly evolved became Sri Venugopala Dasaru.All were the sincere disciples of Sri Vijayadasaru

As we know,Tamilnadu is very famous for ancient and historic temples.Our Vijayadasaru has visited most of the temples in Tamilnadu and composed many suladhis.

The below are some of those suladhis composed by this great dasaru at mentioned places. Thanks to Sri R.Sridharan for making the information available in Tamil, which was useful for me to translate it to English in order to reach common devotees.

Temples in Tamil Nadu visited by Vijaya Dasaru:

- Srimushnam Sri Bhoovaraha Swamy:
    - Paalishenadhu Deva parama purusha bhooloka srimushna nilaya savetha varaha nithya pushkaranialli nirutha poojya kondu prathaksha vaagi varagala neevutha| Sathya sankalpa
- Sri Rangam – Sri Ranganatha Swamy:
    - Rangadhooritha mathapanga nithya nishanga|| kantharpa janaka ranga mandira Sri Vijayavitthala
- Kanchi Sri Varadharajar:
    - Punyakoti raja amithatheja punya shethra kanchi varadha Vijaya vittala
- Kumbakonam Sri Sarangapani Swamy:
    - Hemapuri Nilaya Sri Vijayavittalareya… Gangajanaka saranga sayaka hastha Ranga Vijaya vittala Vikasitambuja sarana
- Rajamanargudi-Rajagopala Swamy:
    - Bala gopala gunasheela vishala mahima…. Maveri mannari nilaya rajagopala Govarishike volidha Sri Vijayavittalareya
- Madurai Alagiri Sri Sunderarajar Swamy:
    - Sundararaja raja theja indira natha pavana padha rushi manduka varadha Vijayavittala thimma vrushpadri nilaya ALAGIRI rayana kande!
- Shoilngur-Sri Kadikachala Narasimha:
    - Munigalu ondhu kadiga kulidhu thamma… sannagi prathyushavannu aagi bandhanu||
- Thiruvanammalai/Chidambaram/Thiruvaanaika:
    - Aruna parvathaali haranu Sri Ramana nama smarane maduthallipa hrushathalli.. Vara chidambaradhalli Govindha rayana…Narasimha dhyanavaga jambukesha varadhalli Umapathi malpananayya.. Sri Vijayavittala
- Thiruvanamalai -Sri Arunachalaeswarar:
    - Arunachaleswara Karunava maddailya Harana ninnadhu nagabharana deva… karana suthiyalli uddharana mado…
- Arunachala girivalam pradakshina:
    - Yelu yojana Uttha sailaviputhu kano Yeluyojana suttha lola punya bhoomi…
      Here our great dasaru says “Sudharshana shailA”- meaning: Whenever we go round for Arunachala Giri pradakshina we should do smaranae of Rudra devara antharkatha Sri Lakshmi Narasimha. It should be noted here that our dasaru went for Girivala pradakshina 200 years ago,where unknown people say it has become famous only in the recent years.
- Dharbasayanam- Sri Ramar:
    - Bhoolokadhalli naraleela madutha bandhu alokeshanu palishi thasvatha.. .Srilola vijayavitaala dharbasayana
- Rameshvaram-Sethu Madhavan:
    - Ramanae andhu sancharitha karane ramwshwarambho namadhindha shetra … Sri Ramanane paradhaiva Vijayavittala Sethumadhava rama Sri Vijayavittala rayasethuyatrae madidhavara vadha nindha palisuva!!
- Thamaraibharani:
    - Vaikuntanadha Vijayasana deva.. Loka rakshamani Vijayavittalareya e tamarabharaniya snana madidha narana padhaka vodi kolidutha poguvadhu..

- Madurai- Sri Meenakshi:
    - Uma kathyayani Gowri Dhakshayani Himavandha giriya Kumai ramayarasana padha kamala madhupe nithya… Alagiri Vijayavittalana kondauduvey…
- Thiruvadaimarudhoor- Matharjuna:
    - Yenu pelalli mathyaarjuna natha maha mahime yeni salarvenu Gyani galigae…
      Jaya Jaya Mangala Vijayarya
      Jaya Subha Mangala Vijayarya

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Ref: harivayustuti.wordpress.com

Sri Vijaya Dasaru

Agnyanam Timmirachadam ,Buddhi Sampat Pradayakam

Vignyanam vimalam shantam, Vijayakyam Gurum bhaje !

When Hanuman gives gyana, Rudra devaru regulates buddhi in Hari Bhakti, which makes Sri Lakshmi to come, once Sri Lakshmi comes no obstacles can remain, Ganesha will remove all obstacles and the eternal Vijaya adi guru is worshipped.

Sri VijayaDasaru is an amsha of Sri Brighu Muni. The very same muni, who was the nimmita for the eternal kshetra Tirumala !

Sri Krishna himself in BG 10.25 says "maharsinam bhrgur aham". Thereby indicating his Vibhuti roopa as present in Brighu Muni.

The combination of Narad Muni and Brighu Muni is well known throughout the scriptures. Sri Venkatesha Kalyana is the prime example of their combined anugraha/leelas.

Sri VijayaDasaru is the pitamaha of Dasa Sahitya. Purundara Dasaru did not initiate any disciple into the Dasa Sahitya other than his sons. This work was exclusively left for Sri VijayaDasaru. Sri VijayaDasaru is first person who revived the Dasa Sahitya tradition by giving ankita to several shishyas. In this sense all Dasa Sahitya parampare find Sri Vijay Dasaru as their root.

Previous Birth

In his previous birth, Sri Vijaydasaru was born as the youngest son named MadhwaPati to Sri Purandara Dasaru. Once Sri Purandara Dasaru sent MadhwaPati to do naivedya to Sri Anjaneya temple. After offering naivedya young MadhwaPati was very disturbed that Anjaneya did not accept his offering. He started crying; Anjaneya immediately pacified young MadhwaPati and ate the offerings. Young MadhwaPati was overjoyed. One day Sri Purandara Dasaru followed MadhwaPati and saw this miracle with his own eyes. He too was overjoyed, such was the devotion of MadhwaPati for Anjaneya.

As Sri Purandara Dasara's time was coming to an end; MadhwaPati asked why he left his number of compositions at 4,75,000; why not round it off to 5,00,000. Sri Purundara Dasa's replied it was the wish of Sri Hari that the number be completed by "Vijaya Vittalla". Thereby declaring the next avatara of Madhwapati !

Background

The Dasa Sahitya parampara was dying out. People were forgetting Sri Purandara Dasa's footsteps.

The fact that we have been able to salvage just a fraction of 4,75,000 compositions is testament of the dying tradition.Sri VijayaDasaru was born to keep the promise of his previous birth to Sri Purandara Dasaru of completing 25,000 compositions and starting the HariDasa/DasaSahitya parampare once again.

Before Aparoksha

Sri VijayDasara's story before Aparoksha is totally unique. Every other Madhwa stalwart had some position/knowledge/wealth or was young in age. Sri VijayDasaru is totally unique in that he was not given education, he had no money, he had no job, he was married, he was not able to sustain his family as per his own composition. As soon as he got Aparoksha; the entire situation around him changed completely.

Sri VijayDasaru was born as Dasappa in a small village called Chikalparvi. The village has an Ashwatt Narsimha installed by SriPadarajaru. People used to visit the village a lot because of this; because of the house expenses and the fact that people were very religious about guests then; their resources dwindled and soon they had no money. Dasappa went to his maternal uncle's house for a marriage function where he was made to work the whole for extracting gandha. When he sat down in the last pankti; his uncle made him get up and threw him out. Dejected, he left for Kashi; he reached Kashi on the way he met some kind benefactors. On reaching Kashi and having darshana, he met a group of travellers, who were on their way to Rameshwara. On their way they stopped at Chikalparvi; he was recognized; his family convinced the travellers that to let him go. Dasappa was married and he was given a Shanbhough job (collecting taxes from Village folk). People in villages generally paid little or no taxes as a result, Dasappa was accused of mishandling and jobless again. He left for kashi again.

Aparoksha

This time after darshan of Kashi Vishwanath as he slept one night, he had a Divine Dream; Sri Purandara Dasaru escorted him from Kashi; crossed the Ganges to Vyasa Kashi. (VYASAKASHI IS 6KMs FROM KASHI (ALSO CALLED BENARES OR VARANASI).) **. Under the Ashwatt Vriksha, there was Sri Veda Vyasa** holding Sabha with all the learned Sages. Sri Purandara Dasaru introduced Dasappa to Sri Veda Vyasa. Sri Veda Vyasa smiled pleasantly and asked Dasappa to stick his tongue out. Sri Veda Vyasa then wrote "Vijaya" on his tongue. This is the turning point for Dasappa who was now transformed to Sri Vijaya Dasaru. Sri Purnadara Dasaru escorted Sri VijayaDasaru back to Kashi and disappeared. Sri VijayaDasaru woke up from his dream; it was a surreal experience to say the least. He prepared for his morning bath, as soon as he entered the Ganga River for his daily ablutions, Sri VijayaDasaru realized it was no ordinary dream. Sri VijayDasaru was chanting sanskrit mantras with the force of Ganga (Ganga Pravaha).

The nirakshara dasappa (no knowledge) had been transformed overnight to Aparoksha Gynani Sri VijayaDasaru. The tejas had changed, the virtue had changed, the pavitrate, the dhaati, the whole persona was transformed completely.

After Aparoksha

People saw and the news spread like wildfire that a great tapasvi/gynani had arrived in Kashi. People were lining up to pay their respects. The Kashi King heard this news, invited Sri VijayDasaru personally and offered him great respect and lots of rich clothes and gifts. Sri VijayDasaru smiled, he remembered his previous condition and he offered all the respect he was receiving to Sri Vijaya Vittala.

"Nikila Jannara Kudumbo Deva" – In this composition Sri VijayDasaru clealy explains what his previous condition was and overnight how it has changed. All because of Sri Hari's grace. The interesting line in this composition is that, he says all this glamour, recognition, wealth, status etc is not possible by my punyas. Therefore it is definitely your grace and no other reason.

* The lesson to learn here, is not to bargain with God; if God stops a lot of our paapas and gives us just a fraction to experience, conversly he multiplies the punyas and lets us experience sukha in fuller measure. Sri Hari is atyanta Karuna Sagara.

Although a lot of Kings were vying for Sri VijayaDasaru to stay with them. Sri VijayaDasaru returned to his village Chikallaparvi to his family and started living in the Dasa Sahitya way with his wife.

Sri VijayaDasaru revived the HariDasa tradition; he used to go singing Sri Hari kirtane with his tamburi and gejje to collect alms and collect whatever he could get that day. Sri Vijaya Dasaru's wife would cook all the collected food items; Sri VijayDasaru would do naivedya and Sri Krishanrapanamastu and eat. They would never store any food items; all items were cooked on the day they were collected.

There was a time when Sri VijayaDasaru did not get alms for days together. His wife could not bear the trouble. Sri Hari immediately sent Sri MahaLakshmi and she came to Sri VijayDasaru's house and delivered lots of food items and especially curd rice (masru anna).

Sri VijayaDasaru has protected his devotees from many harm. There is no limit to the Karuna he can shower on his devotees. Throughout his life, Sri VijayDasaru has helped the downtrodden, animals, gynani's and lifted them up by his apara karuna.

One such ultimate and popular example:

His adopted son, Sri MohanDasaru (Mandavi Rishi) had suffered Apamrityu! (Death before allotted time). In the court of Yama Dharmaraya. Sri VijayaDasaru entered as Brighu Muni; everyone stood up including Yama DharmaRaya. Sri VijayDasaru explained the mistake and asked Yama DharmaRaya to correct it. Yama DharmaRaya acknowledged the mistake and corrected it. Back on earth, it 2-3 days since MohanDasaru's passing and suddenly his body came to life.

Is there a better example of Guru ? A Guru who will go to Yama DharmaRaya and fight for his devotee. When you have such a Guru why fear even death ? At the most the samasara can do is death. Sri VijayaDasaru has proven that even death is no obstacle; he will go and bring back the soul for his beloved devotees.

"Smarisi Badikiro, Divya Charana karegiro" "Remember Sri VijayaDasaru's Divine feet and Live Life"

He has humbled Sanskrit scholars who looked down upon Kannada literature as a degradation of Sanskrit.

Miracles at Chippagiri

Chippagiri is very close to my heart. I shall narrate one such incident, the structure for the PranaDevaru was constructed before the Prandevaru (Anjaneya) vigraha was brought in. When PranaDevaru Vigraha was brought in; it was found to be too large for the door. After trying for sometime they realized that something else needed to be done and so they put it off for the next morning and left the vigraha outside the structure.

In the morning when they woke up ! Lo !!! Wonders of Wonder … the Anjaneya Vigraha was installed inside the temple. People can verify it even today the Anjaneya Vigraha is large and the entrance is very small. Sri VijayaDasara brindavana is directly opposite the Sri Anjaneya Vigraha. Even today people are forbidden to block the path even during night, as Sri VijayDasaru every day worships Anjaneya and walks back to the Brindavana.

Conclusion

Sri VijayDasaru is totally unique example of Sri Hari kripa, how situations change overnight with Sri Hari kripe. I've illustrated only a fraction of the Mahima of Sri VijayDasaru. Learned Readers should forgive my alpa prayatna.

Naham Karta, Hari Karta !!!!

This article has been possible by the grace of Sri VijayaDasaru. I thank him from the bottom of my heart profusely for all his grace and love he has showered on my family and me unconditionally.

Sri VijayaDasaraya Gurubhyo Namon Namaha !

Sri Krisharpanamastu,

Hrishikesh

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Ref: AI Overview

Dasavarenya Sri Vijayadasaru Movie

Dasavarenya Sri Vijayadasaru is a 2024 Kannada drama movie about the life of the Karnataka saint, Vijaya Dasaru. The movie was released on April 19, 2024. [1, 2, 3]

Plot: [1, 2]

- The movie is a musical representation of the life of Vijaya Dasaru, a saint from Karnataka.
- The movie highlights the devotional compositions of Vijaya Dasaru and the music of Haridasas.

Cast: Trivikram Joshi, Srilatha Bagevadi, Vishnuteertha Joshi, and Prabhanjan Deshpande. [1]

Crew: [1]

- Madhusudhan Havaldar, director
- J M Prahlad, writer

Reviews: [1, 2]

- Some say the movie is excellent and has beautiful cinematography, acting, and direction.
- Others say the movie has fantastic music, decent production values, and best in class sound recording.

Generative AI is experimental.

[1] https://www.imdb.com/title/tt32126733/

[2] https://www.imdb.com/title/tt32126733/reviews/

[3] https://timesofindia.indiatimes.com/entertainment/kannada/movie-details/dasavarenya-sri-vijayadasaru/movieshow/109529238.cms

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Ref: madhwafestivals.com

Chippagiri Nilaya

November 3, 2016, Srividya Guruprasad

Memories going back to school final days, I got an opportunity to visit chippagiri with my family. I dont know how to narrate my experience. I would still get goosebumps remembering that divine place. It is a lifetime experience. **Chippagiri Nilaya salaho appa vijaya raaya.**

Dhyaana sloka:

Agnyana timira chedam buddhi sampat pradayakam |
Vignyana Vimalam shaantham Vijayakhyam gurum bhaje ||

Significance of the name "Vijaya Raaya"

Vi" yendu nudiyalu, Vishnu dAsanAguvanu,
"Ja" yenalu janana hani
"Ya"yendu kondAde yama bhataru Oduvaru
"rAya" nendenalu hari kAva, vara veeva

Vijaya dasara Aradhane:

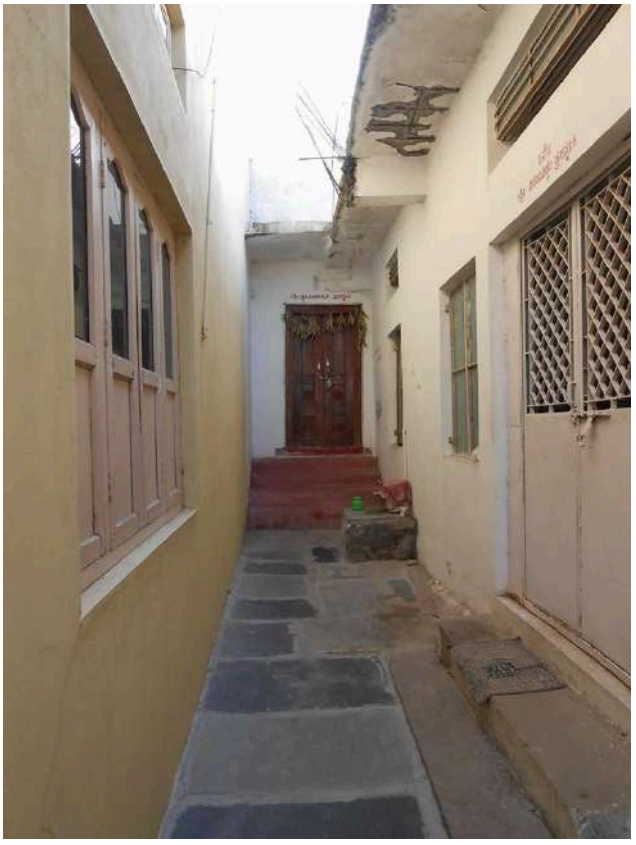
Every year, during Karthika Shudda Navami, Dashmi and UtwanDwadashi his 'Aradhana' is celebrated in Chippgiri, which is near Guntakal.

Aradhana 2016

Sri Gopala Dasaru, his primary sishya, constructed a temple for Anjaneya in front of the ‘Katte’. There is a pond close by called ‘Vijaya Thirtha’. It is believed that during his third visit to Kashi, Sri Vijaya Dasaru brought Ganges and installed it in that pond, for the benefit of his disciples.

Life History:

Sri.Vijayadasaru (1682 A.D-1755 A.D) is the Avatar of legendary Sage, Bhrugu Rishi. Among Haridasa lineage, He is highly revered and considered next only to Sri. Purandara Dasaru.



Vijayarayaru birth place – chikalaparavi

1. Birth Place – Cheekalaparvi, Manvi Taluk, Raichur District
2. Birth name – Dasappa
3. Parents – Srinivasappa and koosamma
4. Wife – Aralamma
5. son – Sheshagiri
6. Ankita – Vijaya vittala
7. Compositions – 25000 + (Suladhi, Ugabhoga, Dasara padagalu)

Vijaya dasaru and Purandara dasaru:

It is believed that Vijaya dasaru is the son(Madhwapathi) of purandara dasaru in previous birth. Sri Purandaradasaru completed 4,25,000 kruthis and Sri Purandara Dasara wished to complete 5 Lakhs Kruthis, however, dasaru could not complete it. Thus shri dasaru told to his son Sri Madhwapathi Vittaladasaru to complete remaining 25000 kruthis in the next birth. Accordingly, Sri Vijayadasaru fulfilled the wish and completed with the Ankithanama of VijayaVithala!

On his visit to Gaya, Vijaya dasaru had a dream and he received the ankita from purandara dasaru. On another dream, he had received Tamboori from purandaru dasaru. Next day morning for real, he found a tamboori in his place.

His love for purandara dasaru has no bounds.check Vijaya dasaru composition on his Gurugalu: Guru purandara dasare nimma

Sri Vijayadasaru & Sri Gopaladasaru

When Bhaganna was practicing Astrology in Adawani, that time Sri Vijayadasaru visited Bhaganna and said Bhaghanna what ever the business you did for all these years is enough, close your business and follow me. Bhaganna did not say anything and followed the master. Shri Vijayadasaru bestowed him as Shri GopalaVithala ankita and Bhaganna never thought that he will become famous as Gopala Dasaru one day. At that time he had Strong faith and belief in himself. Sri Gopaladasaru has written many Ughaboghagas, Devaranamagalu and Pada Suladigalu under the Gopalvittala Ankitha. He has written many krithis on his master Sri Vijayarayaru. One of the greatest achievements in the life of Sri Gopaladasaru was that, with the order from his beloved Guru Sri Vijayadasaru, he has donated 40 years of his life to Manavi Sri Shrinivasacharya who later popularly known as Shri Jagannatha Dasaru.

Vijaya dasaru and Mohana dasaru:

Sri Vijayadasaru was going for the regular darshan of Yantroddharaka Hanmuman during purandara dasara araadhane time and met the ill child(Child with sores) and his mother yagyamma. He accepted Yagyamma as His sister and bathed the child singing the devaranama Chiranjeevu yaagelo chinna neenu. All the diseases got disappeared and the

child looked so beautiful then on. Vijayadasaru named him as mohana. Mohana dasaru is considered as the adoped son of Vijaya dasaru.

Once Sri Vijayarayaru decided to go for the kaasi yatra and called seethaamma(Wife of Mohana dasaru)and said that some harm may befall Her husband and she should not get stuck but remember Him at that time. (Vijayarayaru was a great aparoksha gyaani and could foresee the future).suddenly Mohana dasaru died and he was taken to Yamapatna. His wife locked the door with the body as the crowd had gathered around to force cremation and she immediately prayed to Sri Vijayarayaru. The sage told Yamadharmaraaja that a mistake had occurred and a shepherd named Mohana was to be taken and yama said it will take a long time for the soul to reach the earth but dasaru said that the body will be preserved till that time. Mohana dasaru got up as from sleep and the shepherd died and with tears he washed the guru's feet singing the song Tande Vijaya Raayaa

Saagi baarayya Bhavarogada vaidyane

During Tirupathi brahmothsava, Vijaya dasaru took some time to reach chariot area. The chariot was not moving a bit. Vijaya dasaru arrived there and composed Saagi barayya and the next moment, Chariot started moving. check the song here: Sagi barayya bavarogada

Other useful links:

- Hari dasaru kanda Vijaya dasaru(Source: vijayadasaru.net)
- Ugabhogagalu by Vijaya dasaru
- Dasara padagalu on Vijayadasaru
- Keshava naama by Vijaya dasaru

Suladhi Daasa

He has composed so many sulaadhis and he is fondly called as Sulaadhi Daasaru.

1. Vijayadasaru's Pancha rathna suladhi
2. Neivedhya Suladhi
3. Vysarayara suladhi
4. Rama suladhi
5. vedavyasa suladhi
6. srinivasa suladi
7. Sri man madhwa matha mahima sulaadhi
8. virata roopa sulaadhi
9. Sadhana suladi
10. Madi suladi
11. Habba suladi
12. Hastha mahima suladhi
13. Haridasa lakshana suladi

14. Annadana Mahima sulaadhi
15. Sankhya Shasthra suladhi

Ninna olumeyindha

Once Raghavendra Rao, a Tahsildar at Adoni was celebrating a wedding at his house and thousands of Brahmins flocked to his house for the wedding dinner. Dasappa was one among them. Contemptuously treated as the 'Daasa, son of Koosu'. Dasappa ordered to prepare 'Sandal paste' for the thousands of Brahmins and none cared to know whether he had been served food. Poor Dasappa could not find place to sleep even that night. Such is the insolence of the rich towards the poor! Dasappa made his way to Chaagi (another village) nearby, Keshavaraya, the village officer invited him cordially and fed him sumptuously with Mrishtaanna. Dasappa blessed the host and continued his journey onward. He was Kashi bound. He reached Kashi, had his holy dip in the sacred Ganges and returned to his village in about 4 years. The parents brought a good bride 'Aralamma' and got Dasappa married to her. Dasappa spent 16 years married life and his parents being no more, he once again started off to Kashi. One night, Sri Hari having donned the attire of Puranadaradasa, appeared to him in his dream and showered His Bonediction on him, wrote Vijaya and disappeared proclaiming Dasappa as Vijayadasa. Dasappa had become 'Vijayadasa'. His words became prophetic, people throned to him. Respect and regard began revolving around him. Contemptuous 'Koosi's son Dasa' was now kingly in his status. Welcomes, Honours, Royal dinners, Royal treatments accrued and Vijayadasa was welcome every where. He finally reached Cheekalaparvi and worshipped Lord Ashvattha Narasimha, the presiding deity of his village. Aralamma's joy knew no bounds. Her husband had returned to her

He clearly portrayed the poverty he faced in his earlier life and how his life has changed after becoming hari dasa with the song Ninna olumeyindha. This is one of the soul stirring compositions of Vijaya dasaru.

Sanji tanaka iddu sanna soutina tumba ganji kanade balalideno
Vyanjana modalada nana rasangala bhujisuvudu matteno

Destiny brought Vijayadasaru once again to village Chagi one day. The village officer Keshava Rao's son had died that day. It was his marriage consummation day and all the kith and kin were aghast with this tagedy. Vijayadasaru gratefully remembered the host played by Keshavaraya when he was cordially treated years ago. He surrendered the Punya Phala of his pilgrimage to Kashi and brought back to life the young bridegroom, much to the happiness of all.

Abatthu parihara Ugabhoga:

In those days, the route from Adoni (where both Vijaya Dasa and Gopala Dasa were staying) to Udupi was full of dacoits and robbers. Vilaya Dasa told Gopala Dasa that no harm would come to him if he continued chanting the Ugabhoga through his journey. Vijaya Dasa warned Gopaa Dasa to be careful about a dacoit gang which was led by a Vaishnava called Bheema in Mandegadde near Udupi.

Vijaya Dasa said only the Ugabhoga could save Gopala Dasa from the clutches of the dacoit.
Gopala Dasa then took upadesha and collected Mantrakshathe from the Vijaya Dasa and left for Udupi with several others.

Gopala Dasa managed to fend off dacoits or thieves en route to Udupi by reciting the Ugabhoga. The Ugabhoga also transformed Bheema into a pious man. Gopala Dasa then came to Udupi where he had the darshana of Sri Krishna.

Check the link: Ugabogha: Abatthu parihara Ugabogha

Smarisi Badukiro:

Shri kalluru subbannacharya is the author of this work. Subbannacharya was a famous scholar, renowned for his discourses on nyaya sudha. He treated haridasas with disrespect, considering them as pretenders who mislead ordinary people.

Once subbannacharya was in a dilemma since the cook who was supposed to provide the dishes for the lunch arranged in honor of his sudha discourse absented himself with very little notice. However, shri vijayadasaru came there, disguised as a cook and ensured that the function did not stop. Later when people recognized vijayadasaru, he humbly requested subbannacharya to continue with his discourse. But subbannacharya, who was furious, refused to do so; he heaped insult after insult on the calm vijayadasaru, who heard him out patiently.

Finally, when things reached a head, vijayadasaru looked around and saw a water-carrier. On questioning, it was obvious that the carrier was unlettered and a total stranger to the shastras. Vijayadasaru put some akshate (colored rice used for devotional purposes) on his head, and holding him by hand, asked him to lecture on the nyaya sudha! Wonder of wonders, a scholarly discourse flowed from the lips of the water carrier! In addition to delivering a superb lecture, he even highlighted the portions that subbannacharya himself was not sure of, and clarified all the doubts that the latter had! As soon as vijayadasaru removed his hand, the water carrier relapsed to his true self. Subbannacharya was wonderstruck, and truly humbled by the experience.

The divine spark in him was awakened, and in a flash he recognized the greatness of vijayadasaru. He immediately fell at his feet, and with tears in his eyes, begged his

forgiveness. He realized the foolishness of his ways, and requested vijayadasaru to accept him as his disciple. Vijayadasaru sent him to another disciple of his, panga nama dasaru, who in turn initiated subbannacharya into haridasahood and gave him the ankita of 'vyasa viththala'. Check the link: Vijaya kavacha

Source:www.vijayadasaru.net

Vijaya dasaru and Jagannatha dasaru:

Sri Srinivasacharyaru, son of Karnika Narasimhacharya, had a profound knowledge of Madhwa Shastra.

Because of his great panditya in Sanskrit, he had least respect for Daasa parampare. Once Vijayadasaru had visited Srinivasacharyaru's place. He had sent his shishya to invite Jagannatha Dasaru for Theerthaprasada. Srinivasachar agreed to come. After the pooja is over, Vijayadasaru, sent his disciple to call Srinivasaacharyaru for the bhojana, Srinivasacharya told that he suffering from Stomach pain, and could not come.

Vijaya dasaru and Jagannatha dasaru:

Sri Srinivasacharyaru, son of Karnika Narasimhacharya, had a profound knowledge of Madhwa Shastra.

Because of his great panditya in Sanskrit, he had least respect for Daasa parampare. Once Vijayadasaru had visited Srinivasacharyaru's place. He had sent his shishya to invite Jagannatha Dasaru for Theerthaprasada. Srinivasachar agreed to come. After the pooja is over, Vijayadasaru, sent his disciple to call Srinivasaacharyaru for the bhojana, Srinivasacharya told that he suffering from Stomach pain, and could not come.

After this incident, immediately Srinivasacharya developed severe stomach pain, which could not be controlled by any medicine. He was restless, not getting sleep at all, not able to eat anything. Day by day, the pain grew and it was untollerable. He went to Tirupathi, Mantralaya, Ghatakachala, everywhere in vain. Rayaru came in his dream and asked him to meet Vijayadasaru only for remedy.

So, he came back to Vijayadasaru and sought his excuse for his ignoring Dasaru. Vijayadasaru immediately directed Gopaladasaru to give Ayurdana of 40 years. Gopaladasaru readily agreed and gave 40 years of his life to Srinivasacharyaru. Then Srinivasacharya got ankitha in Chandrabhaga river by Sri Purandaradasaru as "Jagannatha vittala", and he went on to write Harikathamruthasara, and many many devotional songs, suladees, ugabogaas in Kannada and Sanskrit..

Dasara padagalu composed by Vijaya dasaru: Vijaya dasaru compositions.

Shishyas:

1. Bhaganna Dasaru (Gopaladasaru)
2. Mohana dasaru
3. Panganama Timmanna (Venugopala Vittala dasaru)
4. Ramachandrappa (Ramachandra Vit6taladasaru)
5. Kondali Madhwacharya (Madhwesha Vittala Dasaru)
6. Sheshagiri dasaru (Hayagreeva Vittala Dasaru)
7. Modalakallu Sheshagiri dasaru (Guru Vijaya Vittala Dasaru)
8. Kallur Subbannacharyaru, etc.

Ashwath narayana temple near vijaya rayara katte

Ashwath narayana temple near vijaya rayara katte

Mukhya prana devaru installed by vijaya dasaru and the place where gopala dasaru got his ankitha

Chippagiri Address & Contact：

‘Sri Vijayadasara Seva Trust’,
Sri Vijayadasara Katte,
Aloor Taluk,
Kurnool District,
Chippagiri Post-518396.

Venkob Das (President) – +919052042932 (for advance room booking at chippagiri)

****

Ref: meerasubbarao.wordpress.com

Sri Vijaya Dasara Aradhane - November 11, 2024

Sri Vijaya Dasaru time (1682 – 1755)

Dasara Aaradhane Karthika Shukla Dashami

ಅಜ್ಞಾನತಿಮಿರಚ್ಛೇದಂ ಬುದ್ಧಿಸಂಪತ್ಪ್ರದಾಯಕಮ್ ।
ವಿಜ್ಞಾನ ವಿಮಲಂ ಶಾಂತಂ ವಿಜಯಾಖ್ಯ ಗುರುಂಭಜೇ ।।

Ajnanatimirachchedam buddhisampatprajodhiam |
Vigyan Vimalam Shantam Vijayakhya Gurumbhaje ||
Ajñānatimiracchēdaṁ bud’dhisampatpradāyakam।
vijñāna vimalaṁ śāntaṁ vijayākhya guru0bhajē।।

VijayaDasaru popularly called as SulaAdi Daasaru as his compositions were mostly in the form of Sulaadis’ one of the important metrical form of Haridasa literature has more than 25000 compositions to his credit. Ankita for his compositions was Lord VijayaVittala.

Sri Vijaya Dasaru along with Sri Puranadara Dasaru – Sri Jagannatha Dasaru and Sri Gopala Dasaru together are called “DaAsa Chatushtaya”, the four stalwarts of Haridasa tradition who played a significant role in spreading the philosophy of:
Hari sArvottama – VaAyu Jeevottama;

Notable among the disciples of Sri Vijaya Dasaru are Sri GopalaDasaru and Sri JagannathaDasaru who have made a distinct contribution of Haridasa literature. Other disciples include key personalities like MohanaDasaru, PranesaDasaru.

Sri VijayaDasaru was an Aparoksha Jnaani – Bhrigu Amsa Sambhotha – [Sri Bhrugu Rushi the one who was instrumental for the descent of Lord Vishnu on Tirumala hills. Goddess Lakshmi Devi is known as BHARGAVI as She was born as daughter of Bhrigu Maharshi in

one of the Manvantharas; Lord ParashuRama was born in the clan of Bhrugu Rushi and hence is also known as BhargavaRama;]

Sri VijayaDasaru – the man behind origin of HarikathaAmruthasaara…
If Sri JagannathaDasaru is author of Sri HarikathaAmruthasaara, it was Sri VijayaDasaru who was the man behind its origin.

It was one of his miracles/forethought/aparoksha jnana that, during one of his visits to Maanvi kshethra (place of Sri Jagannatha Dasaru who was Sreenivaasachaarya in his proovaasrama) invited Sri Sreenivaasachaarya for Theertha-prasaada.

But, Sreenivaasachaarya didn't want to attend; so in the pretext of having stomach ache he sent a word to Sri VijayaDasaru of his intention. It's ok, let it be said Sri VijayaDasaru.

Sri Sreenivaasa chaarya's false reasoning became true and he suffered with acute stomach ache which could not be cured in-spite of his sincere medical attempts and visit to divine places.

Finally he went to Mantralayam to have darshan of Sri GuruRaayaru who advised him (through swapna) to meet Sri VijayaDasaru and that is the remedy.

Then Sri Srinivasacharya went and surrendered to Sri VijayaDasaru seeking apologies for his ignorance. Sri VijayaDasaru immediately directed his disciple Sri GopalaDasaru to donate 40 years of his aayurdhaaya and that has not only saved him from his ailment, gave him longevity, but also he went on to write his magnum-opus Sri HariKathaAmruthasaAra.

HarikathaMruthasAra is considered as an essence of Dvaita-TattvavaAda Madhva philosophy; It contains 32 cantos having 988 poems in highly poetic/literary style meant for novice understanding of common man; It contains the essence of Vedas/Upanishads/Bhagawadgita in a poetic style;

But, for Sri VijayaDasaru the novice world would have missed a great script.

This incident and couple of more shows that Sri VijayaDasaru had the capacity to bring back people from the clutches of death.

> ಸಾಗಿಬಾರೆಯ ಭವರೋಗದ ವೈದ್ಯನೆ (Saagi baarayya bhavarogada vaidyane)…

This is one of the famous compositions of Sri Vijaya Dasaru that was made during one of his yaatra to Tirumala Kshethra. When he could not get darshan of Lord Srinivasa, Sri Vijayadasaru went into meditation sitting far away from the temple for a call from the Lord.
Incidentally at that time Bramhotsavam festival was going on at Tirumala and that day it was Rathotsavam. The chariot of Lord Venkateswara did not move in spite of deploying the services of Elephants. Finally, on the intervention of Daivagnyas, people rushed to Sri Vijayadasaru for help when he composed this famous song that made the chariot to move effortlessly.

Lord Srinivasa could not ignore Sri VijayaDasaru who was Sri Bhrugu Rushi amsha the one who was instrumental for the descent of Lord Vishnu on Tirumala hills.

> ಭವರೋಗದ ವೈದ್ಯನೆ (bhavarogada vaidyane) – What does it indicate?

Vaidya means Doctor. BhavaRoga means, not only diseases, but also the cycle of birth and death (Samsaara);

Through this composition, Sri VijayaDasaru is giving us a message that the Supreme God, SriHariSarvottama, Lord Sreenivaasa the Doctor of the universe (Viswa Vaidya) is the one who helps us to cross the ocean of Samsara and the one and the only one who relieves/releases/free us from the bondage of cycle of birth and death.

> SreeRaamo Ramabhadrascha Bhavabandhaikamochakah🙏

ನೋಡಿದೆ ಗುರುಗಳ ನೋಡಿದೆ
ನೋಡಿದೆನು ಗುರುರಾಘವೇಂದ್ರರ
ಮಾಡಿದೆನು ಭಕುತಿಯಲಿ ವಂದನೆ…… (Sri VijayaDasaru)

NODIDE GURUGALA NODIDE …
NODIDENU GURU RAAGHAVENDRARA !
MADIDENU BHAKUTIYALLI VANDANE 🙏

Those were the auspicious words uttered by none other than Aparoksha Jnaani – Bhrigu Amsa Sambhootha Sri VijayaDasaru when he saw the divine picture inside Moola Brundavana of Sri Guru Raayaru having visesha sannidhana of the Supreme God Hari Sarvottama in the form of…

> Rama, Krishna NaraHari, VedaVyasa,
> Sri Madhvacharya along with
> Sri GuruRaayaru;

Perhaps Sri VijayaDasaru might be the only one who could get the fortune of witnessing such a divine scenario inside Moola Brundavana of Sri Guru Raayaru;

Do we need any other testimony? that Sri RaAyaru is very much present inside Moola Brindavana with visesha/nithya VaAyu Aavesha; Sri VijayaDasaru has shown us the way of anusandhana while having darshan of Sri GuruRaayara Brundavana.

Known as Daasappa Sri VijayaDasaru was born in a poor Brahmin family at a village called Cheekalaparavi (Chippagiri) in Maanvi Tq of Raichur dt; studied at Kaasi became a renowned Sanskrit scholar, had his ankita from Purandaradasaru (in swapna) in one of his visits to Kaasi became VijayaDasaru, had the grace of Sri VedaVyasaru; lived and had last breath at Cheekalaparavi on Karthika Sukla Dasami.

Post Credit: Facebook:

https://www.facebook.com/search/top?q=hari%20sarvottama%20-%20vaayu%20jeevottama%20-%20for%20novice%20understanding

****

YouTube Videos

Sri Vijaya Dasara charitre - chintane - 17 videos play list :

https://youtube.com/playlist?list=PLqytRQV5b7ypXKjOGwFIB9ntlmNQgCjqT&si=8zg_tSO_oJeso4lK

Vijaya Dasaru - from Vyasaraja Matha - 12 videos Playlist:

https://youtube.com/playlist?list=PLJytpKvwGA8kroxAai9AHusbQlRyI1nui&si=QFAi6KCn7fhs8ETj

Bhajans - compositions of Sri Vijaya Dasaru (18 min):

https://youtu.be/u26SgvWSkvQ?si=JyzYs1WotzvNV6AT

Haridasa sunaada - jukebox (43 min):

https://youtu.be/OgRsk9XhxoA?si=4FzjP-C7URCi_G8k

Movie on Vijaya Dasaru - trailer :

https://youtu.be/l9u-dDotlKU?si=HJ-kFhLthTNd94WI

VijayaDasara smarane (10 min):

https://youtu.be/Qt0rOzgduRY?si=dMVY0skzs0rq2n9Z

Dasavarenya Sri Vijayadasaru audio jukebox - by Trivikram Joshi etc (42 min):

https://youtu.be/3TfQtMCYMmM?si=YaoJG14kReLiq2-x

Haridasa Bharati jukebox (45 min):

https://youtu.be/r3O4QOz4pWg?si=SauhL95mTj3Fob4L

Purandara Dasara songs - by Narasimha Nayak (57 min):

https://youtu.be/g51i4sNCQpQ?si=lOUT9ApnraQ591Xe

Olaga sulabhao - Dasara padagalu (46 min):

https://youtu.be/bW898tZDQdw?si=VJPouBv9EKVMujc0

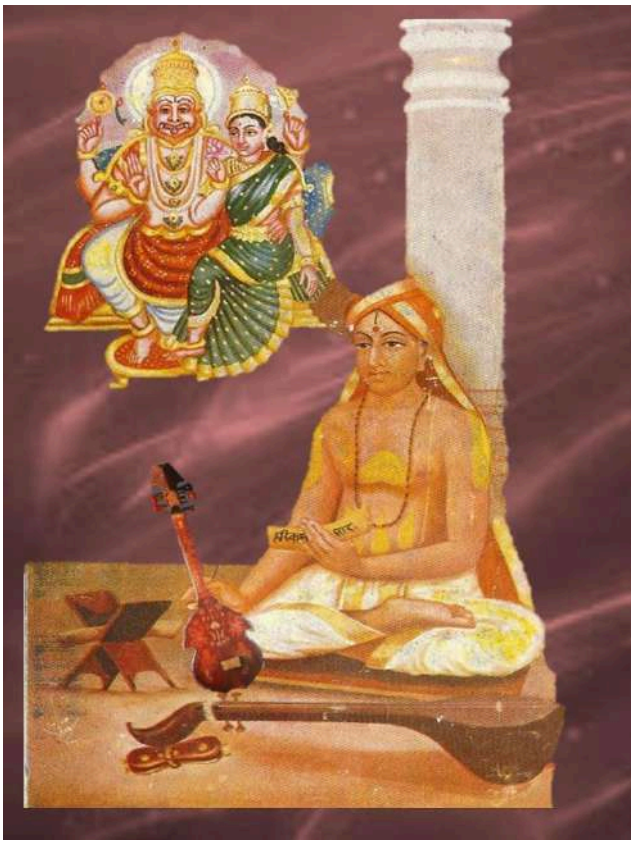
***

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Jagannatha Dasaru of Haridasa Tradition - Karnataka, India



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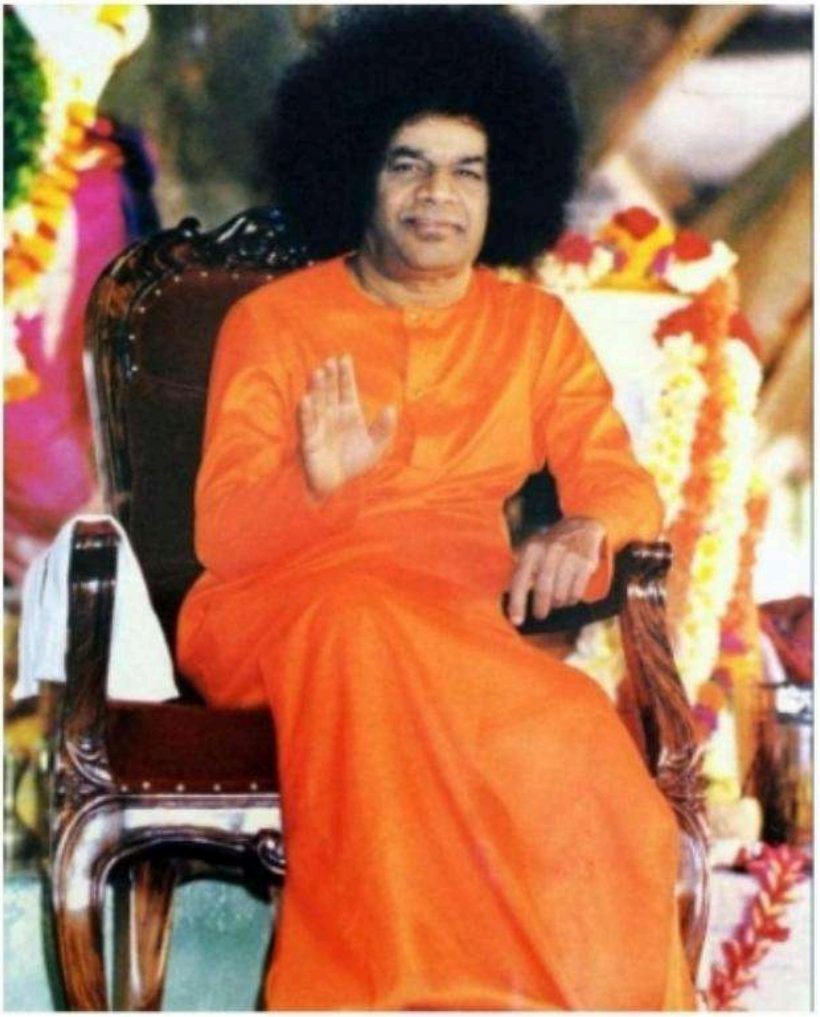
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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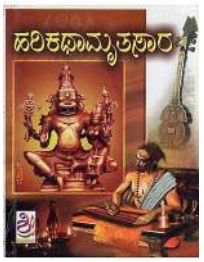
PREFACE



This free ebook gives briefly the info about: "**Sri Jagannatha Dasaru of Haridasa Tradition - Karnataka, India"**

Jagannatha Dasa (Kannada: ಜಗನ್ನಾಥ ದಾಸ) (1728–1809), a native of Manvi town in the Raichur district, Karnataka state, India, comes in the preceptorial line of Madhvacharya and is considered one of the notable Haridasa of Dvaita Vedanta of Madhva**.** He was a pupil of the great Sri Varadendra Tirtha (a notable pontiff of Raghavendra Math (Mantralayam)). Apart from authoring numerous well-known devotional songs, Jagannatha Dasa wrote the *Harikathamritasara* in the native *shatpadi* (six-line verse) metre and *Tattva suvali* in the native [[*tripadi*]] (three-line verse) metre.

Details of birth and early life of Sri Jagannatha Dasaru (born as Dasapp), Life and Background, Sri Gopala Dasa naming him as Jagnnatha Dasa, his Works- Harikathamruthasara - his 'magnum opus' - and many songs, Teachings, his disciples, his miracles and legacy, finally entering vrindavana (samadhi)….etc. Also an Appendix is added which gives details about life and works of two women Haridasas viz Helavanakatte Giriyamma and Harapanahalli Bheemavva.

Links to YouTube videos give videos of Sri Jagannatha Dasaru's biography - his amazing life and his works, miracles, a short film on his life and works, harikathamrutasara pdf file, glory of haridasa sahitya, audio juke box of Haridasa bhajans, pravachana, his 208 aradhana….etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
February 6, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Jagannatha Dasaru

AI Overview

Sri Jagannatha Dasaru (1728–1809) was a **Kannada poet and scholar in the Haridasa tradition of Dvaita Vedanta**. He was a devotee of Vishnu, the Hindu god. [1, 2]

Life and works: [1, 2, 3]

- Born Srinivasa Acharya in Byagavata, India
- A student of Sri Varadendra Tirtha, a pontiff of Raghavendra Math in Mantralayam
- Received the name Jagannatha Dasaru from Gopaladasaru after falling ill
- Wrote many devotional songs and Harikathamritasara
- Harikathamritasara is considered an essence of Dvaita-TattvavaAda Madhva philosophy

Role in the Haridasa tradition: [4]

- Along with Purandara Dasaru, Vijaya Dasaru, and Gopala Dasaru, he was a stalwart of the Haridasa tradition [4]
- His works spread the philosophy of Hari Sarvottama - VaAyu Jeevottama [4]
- His songs contributed to social upliftment by educating the common man about values, virtues, and morals [5]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Jagannatha_Dasa_(Kannada_poet)
[2] https://www.scribd.com/document/410773727/Sri-Jagannathadasaru-English
[3] https://www.facebook.com/bhagavanknl/posts/sri-jagannatha-dasaru-1728-1809-manvi-bhadrapada-sukla-navamidaasavaryam-dayaasi/1530199023985523/
[4] http://bhargavasarma.blogspot.com/2023/09/sri-jagannathadasaru-glory-of.html
[5] https://dasasahithyamahithi.com/

*****

Jagannatha Dasa (Kannada: ಜಗನ್ನಾಥ ದಾಸ) (1728–1809), a native of Manvi town in the Raichur district, Karnataka state, India, comes in the preceptorial line of Madhvacharya and is considered one of the notable Haridasa of Dvaita Vedanta of Madhva ("devotee of the Hindu god Vishnu") saint-poets of the Kannada language.[1] He was a pupil of the great Sri Varadendra Tirtha (a notable pontiff of Raghavendra Math (Mantralayam)).

Apart from authoring numerous well-known devotional songs that propagate the Vaishnava *bhakti* ("faith") of Dvaita Vedanta of Madhvacharya, Jagannatha Dasa wrote the *Harikathamrutasara* in the native *shatpadi* (six-line verse) metre and *Tattva suvali* in the

native [[*tripadi*]] (three-line verse) metre.[1] ***Sri Varadendra teertha*** was the main inspiration behind authoring *Sri Harikathamruthasara*.

Moola Vrindavan of Sri Varadendra teertha of Mantralaya math situated in present day Pune, Maharashtra. Sri Varadendra teertha was vidya guru of Sri Jagannatha dasaru.

Overview

For about a century after the departure of Vadirajatirtha (1480–1600), a noted saint-poet, the Haridasa devotional cult which propagated the *Dvaita* philosophy of Madhvacharya through lucid Kannada devotional songs, seemed to wane.[2] The movement however revived in the 18th century under the guidance of Vijaya Dasa, this time centered on the holy town of Mantralayam in modern Andhra Pradesh and a large area covering the Raichur district in modern Karnataka.[3] The poetry written by these latter day saints closely followed the style established by the 15th- and 16th-century saints of the Haridasa cadre. The Haridasa contribution to Hindu mysticism and the *Bhakti* literature overall is similar to the contributions of the Alvars and Nayanmars of modern Tamil Nadu and that of the devotional saint-poets of Maharashtra and Gujarat.[4] According to the scholar H.S. Shiva Prakash, about 300 saint-poets from this cadre enriched Kannada literature during the 18th and 19th centuries.

Sainthood

Legend has it that Jagannatha Dasa, born in a Madhva Brahmin family whose birth name was Srinivasacharya (or Sinappa), studied chatushastras under ***Sri Varadendra teertha*** and became an accomplished scholar in the Sanskrit language.[6] He was once invited by Vijaya Dasa, a noted Haridasa of the 18th century, to attend a religious ceremony at Manvi. The ceremony included dining with the devotees of Vijaya Dasa as well. Srinivasacharya, considering himself a renowned Sanskrit scholar, had developed an arrogance towards religious leaders who spread the glory of the Lord in Kannada, which was noted by Srinivasacharya as a layman's language. He thus refused the invitation coldly, adding that if he had lunch later with the devotees and dasas, he would develop a stomach ache. Gopala Dasa heard of this behaviour and felt insulted by Srinivasacharya's reaction to their humble invitation and angrily cursed Srinivasacharya, wishing for his words to come true. Srinivasacharya fell ill and developed severe stomach pains. Unable to find relief, Srinivasacharya sought the help of Vijaya Dasa who asked him to meet his disciple Gopala Dasa. Srinivasacharya visited Gopala Dasa and was cured by him.[6] Repentant for his

attitude towards the Haridasas, Srinivasacharya became a disciple of Gopala Dasa and took to the Haridasa fold. His poems are written with the *ankita* (pen name, also called *mudrika*) "Jagannatha Vittala".[6] These details are known from a song written by Jagananatha Dasa expressing his gratitude to Gopala Dasa and Vijaya Dasa.

An old portrait of Sri Jagnnatha Dasa.

Kannada literature

The *Harikathamruthasara* is a poem that deals with the philosophy of Madhvacharya and is considered his magnum opus and an important work by the *Dvaita* school. Written in the native *Bhamini Shatpadi* metre, it contains 32 chapters (*sandhis*) comprising 988 stanzas. Later day scholars wrote ten commentaries on this work, including a Sanskrit commentary in 1862 (by Sankarsana Odeyaru), an indication of its superior literary content.[1][7] The *Tattva Suvali*, containing 1,200 pithy and proverbial poems of which 600 stanzas are available today, was written in the native *tripadi* metre, in a simple style, and is known to have been a consolation to his young widowed daughter-in-law gopamma, wife of his son Damodara dasa.

******

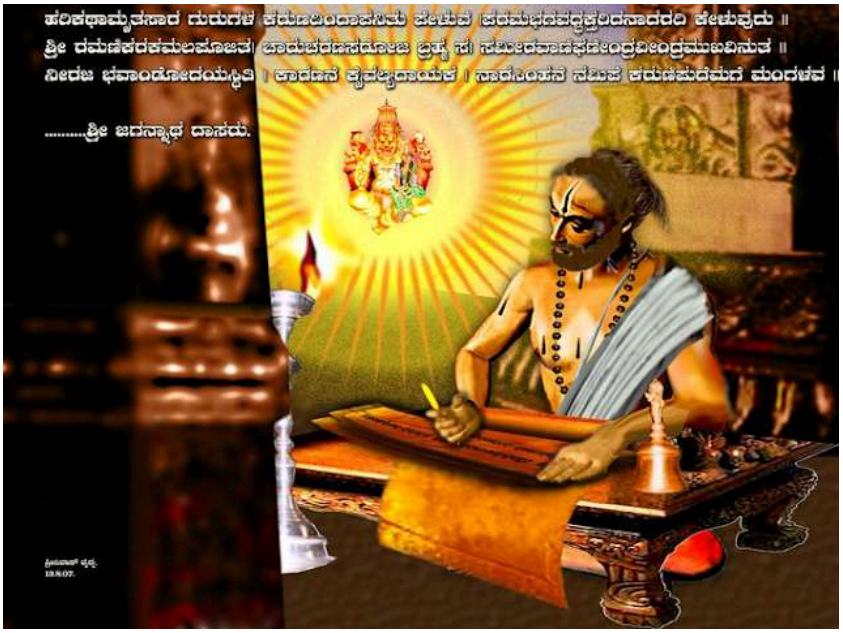
Ref: bhargavasarma.blogspot.com

Sri Jagannatha Dasaru

(Glory of HarikathamruthaSara)

(1728-1809)

Daasavaryam dayasindhum dooreekruta duraashiram Harikathamritavaktaaram Jagannaatha gurum bhajE!!



Sri Jagannatha Dasaru (1728-1809) is considered as an incarnation of none other than SaHlaAda (brother of Prahlada RaAyaru) during Kritha Yuga; who was born as Salya Maharaja (MahaBharata) during Dwapara Yuga and as Jagannatha Dasaru in Kaliyuga. His poorvasrama name was Srinivasacharya.

An eminent scholar and learned in Dvaita philosophy, Sri GuruRayaru (Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy) was his Swaroopoddharaka Guru. Sri JagannathaDasaru in his poorva ashrama (Sreenivasacharya) had his Shastra Vidya from Sri Varadendra Theertharu (an eminent Saint in Sri Raghavendra Matha parampara) when he was Sri Balaramacharya in his poorva ashrama at Mantralaya Kshethra.

Sri Puranadara Dasaru - Sri Vijaya Dasaru - Sri Jagannatha Dasaru and Sri Gopala Dasaru together are called DaAsa Chatushtaya - the four stalwarts of Haridasa tradition, who have played a significant role in spreading the philosophy of Hari Sarvottama - Vayu Jeevothama.

HarikathaMruthasAra composed by Sri Jagannatha Dasaru is a jewel in the crown of his literary works which is considered as an essence of Dvaita - Tattvavada. It is called an encyclopaedia of Madhva philosophy, definitely considered as a reference book respected by many eminent scholars and Saints.

It contains 32 cantos having 988 poems in a highly poetic/literary style meant for novice understanding of common man. It contains the essence of Vedas, Upanishads, Bhagawadgita in a poetic style.

Sri Jagannatha Dasaru bridged the vacuum between Sanskrit learning & Kannada writing for the benefit of the common man through his magnum opus, HariKathAmruthasAra.

It is pertinent to note that this Kannada work has special honour of having a commentary in Sanskrit by Sankarshana Wodeyar a noted Madhva Saint.

HariKathAmruthaSAra is a celestial poem, encompassing the great Indian philosophical writings of Vedas, Upanishads & Bhagawadgita. The principles of man-god relationship enunciated in Brahma Sutra are also lucidly explained.

If Sri JagannathaDasaru is the author of Sri Harikathamruthasara, it was Sri VijayaDasaru who was the man behind its origin.

Please continue reading further from an exclusive PDF link given below...

https://acrobat.adobe.com/link/review?uri=urn:aaid:scds:US:9f6eb337-dfb7-33d9-bae0-f9eb136a6baa

Sri JagannathaDasara aaraadhana
(Bhadrapada Sukla Navami)

Maanvi Kshethra (Raichur dt.) - Karnataka

| ಜಲಜೇಷ್ಠ ನಿಭಾಕಾರಂ ಜಗದೀಶ ಪದಾಶ್ರಯಂ

ಜಗತೀತಲವಿಖ್ಯಾತಂ ಜಗನ್ನಾಥ ಗುರುಂಭಜೇ ||

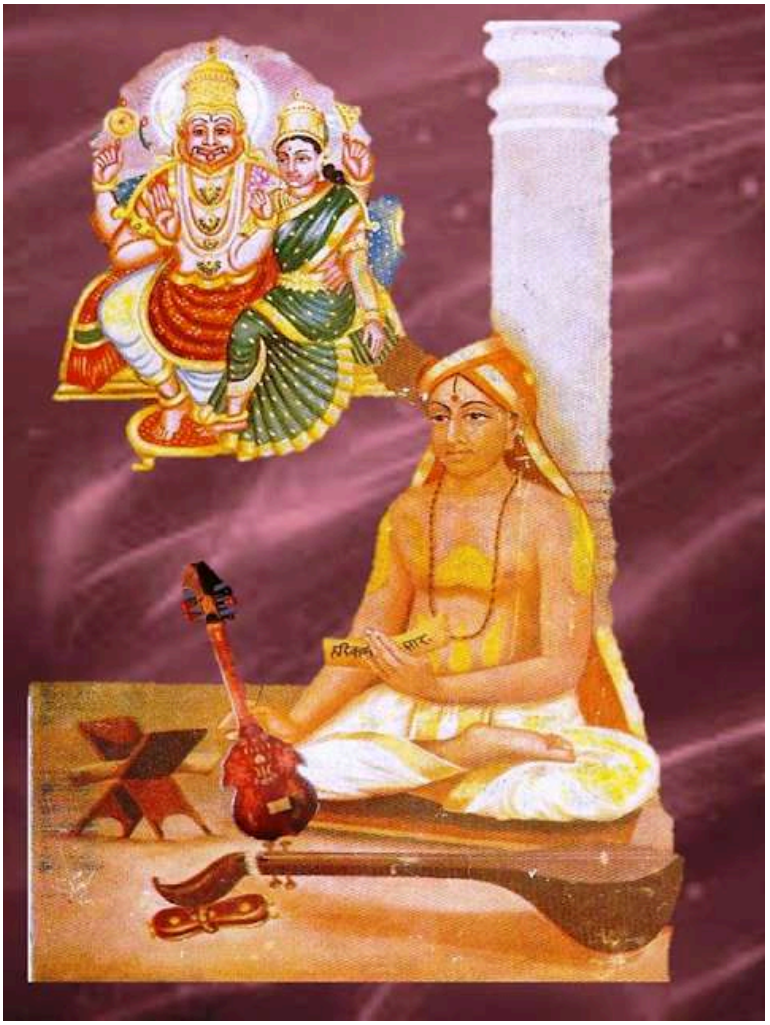
| जलजेष्ठ निभाकारं जगदीश पदाश्रयं
जगतीतलविख्यातं जगन्नाथ गुरुंभजे ||

Sri JagannathaDasaru was honoured by the Mysore court, and he was presented with a Palanquin gifted by Diwan Poornaidha (Mysore dynasty).

Apart from Harikathamruthasara, Sri Jagannatha Dasaru has composed **TattvaSuvvali** and several hundreds of Sulaadis, Ugabhogas, Devaranaamaas.

Harikathamrutasara the quintessence of the saga of HariSarvottama SriHari is verily a gift to humankind. It is the nectar of Dvaita-Tattvavada philosophy in a poetic language. Those who want to understand the nuances of Bhagavanta and learn Devatopaasana with proper anusandhana, **Harikathamruthasara** is a must read. To understand itself is an achievement bestowed upon the reader by Paramatma SriHari.

श्रीरमणि करकमल पूजित चारुचरण सरोज
ब्रह्म समीरवाणि फणींद्रवींद्र भव इंद्र मुख विनुत
नीरजभवांड उदय स्थिति कारणनॆ कैवल्यदायक
नारसिंहनॆ नमिपॆ करुणिपुदु ऎमगॆ मंगळव



[Divine Thamboori used by Sri JagannathaDasaru being carried out as a utsava in a palanquin gifted to Sri Dasaru by Diwan Poornaiah (Mysore dynasty)]

Posted 12th September 2024 by [bhargavasarma]

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Ref: FaceBook: Hari Sarvottama, Vaayu Jeevottama - for novice understanding

About Sri Jagannatha Dasaru

Hari Sarvottama - Vaayu Jeevottama - for novice understanding
9 September 2024 ·

Sri Jagannatha Dasaru & The Glory of HarikathaAmruthaSaara
(PDF new upload)

Daasavaryam dayasindhum dooreekruta duraashiram Harikathamritavaktaaram
Jagannaatha gurum bhajE!!

Sri Jagannatha Dasaru (1728-1809) is considered as an incarnation of none other than SaHlaAda (brother of Prahlada RaAyaru) during Krutha Yuga; who was born as Salya Maharaja (MahaBharata) during Dwapara Yuga and as Jagannatha Dasaru in Kaliyuga. His poorvasrama name was Srinivasacharya.

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| ಜಲಜೇಷ್ಠ ನಿಭಾಕಾರಂ ಜಗದೀಶ ಪದಾಶ್ರಯಂ
ಜಗತೀತಲವಿಖ್ಯಾತಂ ಜಗನ್ನಾಥ ಗುರುಂಭಜೇ ||

| जलजेष्ठ निभाकारं जगदीश पदाश्रयं
जगतीतलविख्यातं जगन्नाथ गुरुंभजे ||

🙏🙏🙏

Please continue reading further from 👇

https://archive.org/details/sri-jagannatha-dasaru

#JagnnathaDasaru #HarikathaAmruthaSaara

Sri Jagannatha Dasara Punya-thithi (Manvi kshethra) - 12.09.2024
(Bhadrapada Sukla Navami)

*****

Ref: rahmiprabhanjan.wordpress.com

Sri Jagannatha Dasaru

(I prostrate in front of Sri Jagannatha guru, who is a prominent haridasa, and who showers compassion, who drives away our misery and fells our evil desire and he who has composed harikathamrutasara)

Miracles and irony are two words which best describes Sri Jagannatha dasa's life.Irony because, he who hated haidasas and their compositions(in kannada) became one of the most prominent haridasa, who composed *Sri Harikathamruthasara*(in kannada) , magnum opus in Dvaita school of thought. And a series of miraculous events led him to become a haridasa.

It is believed that in his previous birth, Sri Jagannatha dasa was born as Salhada, younger brother of Prahalada raja (who later incarnated as Sri Raghavendra Swami). As we read below, Sri Raghavendra Swami guided Sri Jagannatha dasa at crucial points in his life. Also, of all the devotional songs that I know of composed by various haridasa, I have inferred that Sri Jagannatha dasa has composed the maximum number of songs extolling our beloved Sri Raghavendra swamy..

Sri Jagannatha dasa was born in Byagavatti in Manvi taluk (Raichur district, North Karnataka) as Sreenivasachar to a pious brahmin couple, Sri Narasimhchr and Lakshama, in the year 1728.

He had his education under Sri Varadendra titharu, Venugopala acharyaru and Sri Satyabodha tirtharu. He is also said to have been appreciated by Sri Vageesha titharu, though in what way is not know.Having learned under such stalwarts, Sreenivasacharya became well versed in all works of Dvaita. True knowledge makes a secure man humble. Unfortunately, this was not the case with him. He grew arrogant of his knowledge and intensely disliked haridasas, as they composed their works in kannada.

Sri Vijaya Dasa was a renowned haridasa at that time who had a great number of followers. Once he was in Manvi for a Bhagavata mangala. When Srinivasacharya came to know of this he insulted Sri Vijaya dasa by saying, ""Kannada pada heluva aa kusi maganenu dasanaguttane", meaning "How can that son of kusi(Koosamma, name of Sri Vijaya Dasa's mother), who sings kannada songs be a scholar?".

Sri Vijaya dasa sent his invitation for Srinivasacharya to partake in Bhagavata mangala through one of his ardent disciples, Sri Gopala Dasa. He declined the invite, saying he has had his lunch as having it late will result in stomach ache. Sri Gopala dasa recognizes the mockery in the statement and leaves, saying, "so be it". This incident was a key turning point in Srinivasacharya's life which finally led to him becoming a haridasa.

From that day on, Srinivasacharya developed an acute stomach ache which worsened each passing day. He went to Tirupathi, Ghatikaachala and Mantralaya, performing seva to Lord Venkateshwara, Lord Narasimha, Sri Vaayu and Sri Rayaru (later when he became a haridasa, he composed songs on each of the above mentioned deities. He also composed a song on Sri Satyabodha theertharu, who was his guru.) . As he did not get respite, he contemplated suicide. It was at this juncture that the ever merciful Sri Rayaru appeared in his dreams and told him that he has brought upon himself his miserable condition by

refusing to pay due respects to Sri Vijaya dasa and he needs to seek apologies from him in order to get well.

Srinivasacharya then sought forgiveness from Sri Vijaya dasa, by saying, “gubbi mele bramhastrave ? (why use a brahmastra on a small sparrow?).Sri Vijaya dasa pardoned him and directed him to go to his pupil, Sri Gopala dasa, who would be his guru.
Sri Gopala dasa prepares jowar roti and sanctifies it with Dhanvantri suladi and gives it to Srinivasacharya to cure him of his stomach ache. Srinivasacharya ate it and became healthy. This is the first of the series of miracles to happen in Srnivasacharya’s life. It is believed that Sri Vijaya dasa directs Sri Gopala dasa to donate 40 years of his life to Srinivasacharya. He does so. This is the second miracle.
After regaining his health, Srinivasacharya accompanies Sri Vijaya dasa to Tirupati. There Sri Vijaya dasa seeks to arrange food for Srinivasacharya, before they start ascending to Tirumala. The third miracle happens here. Lord Venkateshwara, in the guise of Sri Vijaya dasa, brings food to Srinivasacharya.They realize that only after Sri Vijaya dasa returns with food. This incident shows that if one’s repentance is sincere, the Lord himself will descend to help you.

Humbled by these events, Srinivasacharya realised the vanity of the life he had led and sought initiation into haridasa parampara. Sri Gopala dasa gives him dasa deeksha and directs him to go to Pandharpur to seek blessings of Sri Vithala and get his ankita nama(pen name).
As directed, Srinivasacharya goes to Pandharpur, singing the song, “endu kambeno panduranga mooritiya … “, all along the way. On reaching Pandharpur, he takes a holy dip in chandrabhaga river. There he finds a stone with “Jagannatha Vittala” inscribed on it. He then completed the above said song with his ankita naama.This song became his first composition (devotional song).
It is said that he then had a darshan of lord Vithala.
He breaks into an impromptu song, “kande pandharirayana … “. Thus Srinivasacharya became Sri Jagannatha Dasa. He goes on to compose numerous harinamas (devotional songs), suladis and ugabhogas under the pen-name, *“Jagannatha Vithala”*.
Thus under the tutelage of two of the greatest haridasa of all time, Sri Vijaya dasa and Sri Gopala dasa, Srinivasacharya became Sri Jagannatha dasaru. This clearly highlights the importance of being associated with the right people. This could be the reason for one of Sri Jagannatha dasa’s compositions, “Ranga ninna kondaduva mangalatmara sangha sukhavanittu kayoo karunasagara…”.(Lord, keep me in the company of people who sing your glory…). Looking at the lyrics, I think Sri Jagannatha dasa must have composed the song, “Ratuna dorakitalla, enage ratuna dorakitalla… (I obtained a daimond…)”, glorifying Sri Vijaya dasa after returning from Pandharpur.

Sri Jagannatha dasa, before he became haridasa, was married to Thamarasamma, and had two sons and a daughter (I remember reading this, somewhere but do not know for sure if he had three children) . He returned to Manvi to his family, to start his new life as a haridasa and composed keerthanas (devotional songs), suladis, ugabhogas. He composed Tatva-suvalli , to console his young widowed daughter.
Sri Jagannatha dasa was said to be a great artist. He would draw different deities in rangoli and for this reason, he was also known as rangoli dasa. Once in the house of Purnayya Pandit, dewan of Tipu sultan, he drew the picture of Ari Ranganatha, presiding deity of

Shrirangapattana. He drew the image of God without the crown. When asked the reason, he simply said that the Lord has not worn the crown today. Purnayya Pandit sent his servant to the temple to ascertain if Sri Jagannatha dasa was telling the truth. When the servant returned saying this was indeed the truth, Purnayya Pandit became a great devotee of SriJagannatha dasa.

His greatest contribution to madhva society in general and madhva women in particular is his composition, *Sri Harikathamruthasara*. It is said to be the precise writing of the madhva school of thought. The vast ocean of knowledge of Dvaita philosophy is contained in only 32 cantos in *Sri Harikathamrutasara.* Sri Jagannatha dasa was 80 years old when he composed *Sri Harikathamruthasara*. It is said that he used to lean against a pillar in a temple in Manvi and write this magnum opus and that his disciples would lift his eyelids whenever they would droop. This pillar is worshipped to this day in Manvi.

Lord Venkateshwara fed Sri Jagannatha dasa in Tirupati, Lord Vithala appeared before him in Pandharpur and he was initiated into dasa parampara by Sri Vijaya dasa and Sri Gopala dasa. It is no wonder that he achieved this feat of composing *Sri Harikathamrutasara* at the ripe old age of 80. His was indeed a truly blessed life.

It is said that Sri Rayaru appeared in Sri Jagannatha dasa's dream and inspired him to compose *Sri Harikathamrutasara*. This epic has been composed in the form of a beautiful poem in Bhamini Shatpadhi meter, 32 cantos composed by Jagannatha dasa and last canto (the Phala Stuthi) is by his disciple Karjigi dasaru. After completion, he submitted his work at the feet of Sri Rayaru in Mantralaya. It is believed that Sri Rayaru appeared from brindavana and blessed him and his work. He has captured this very eloquently in a song "Yeddu barutare node…..".

Sri Harikathamruthasara is the only Kannada work which has the special honor of having a sanskrit commentary written on it by Sankarushana Odeyaru, disciple of Sri Vishwapriya Theertha of Sode mutt.

Sri Jagannatha dasa had many followers and disciples. Sri Pranesha dasa and Sri Karjigi dasa (who has written Phala stuti for *Sri Harikathamrutasara*) are his famous disciples.

In the year 1809 AD, on Bharapada shuddha navami, Sri Jagannatha dasa completed his divine journey on this earth. Every year on this day, his aradhana is celebrated with utmost religious fervor in many parts of the world by his devotees. I do not know the details of the celebrations but on this day, we recite as many cantos from Sri Harikathamrutasara as possible and sing devotional songs composed by him. Hayagreeva is the special sweet dish we prepare on this day. I browsed the net to see if I could get any pictures of the aradhana celebrations. Click *here* to view them. I do not know the details of this album.

Few links on life and works of Sri Jagannatha dasa on net :

- Wikipedia
- Dvaita.org
- IT Madhwa Sangha
- A beautiful PPT presentation by Sri Rao

Interesting trivia about Sri Harikathamruthasara :

- Many people write it or memorize it, entirely. It is said that many women memorize and recite it daily. I know of a lady from Hubli who recited it entirely from memory in front of Sri Satyatma teertharu. Click *here* to read *Sri Harikathamrutasara.*
- Sri Jagannatha dasa was stuck after completing 27 cantos. He then prayed to Lord Ganesha, remover of all obstacles, and composed Sri Vigneshwara stotra sandhi (the 28th canto). It is believed to be a very powerful stotra and the only canto in the entire *Sri Harikathamrutasara*, which qualifies as a stotra. After composing this stotra, he was able to complete his composition.
  Also, I think, at this point, he might have composed "Yaake mooka nyado guruve ne…." on Sri Raghavendra swamy. He must have sought his favorite guru's blessings to proceed with his work.
- There happened to be Sri Jagannatha dasa's namesake, from 1837 to 1918, born in Kesigi in Kurnool district, Andhra Pradesh. His ankita nama was also *Jagannatha Vithala.* He was blessed with this ankita nama by Sri Gopala dasa in his dream.He also wrote commentary on *Sri Harikathamrutasara.* Click *here* to know about his compositions.

Sripurandaraahrama.org has compiled a beautiful questionnaire on life and works of Sri Jagannatha dasa. Click *here* to take the quiz.

A copy of Srimad Harikathamrutasara

Tamboori, the musical instrument of Sri Jagannatha dasa

*****

YouTube Videos

Jagannatha Dasaru and Harikathamruthasara (pdf file):

https://app.box.com/s/8t0w0jyzpkx4hgfig3z722zdqn3kk46e

Guru Jagannatha Dasaru- small film (43 min):

https://youtu.be/l3BoPF4Ugl8?si=OLgNNmUYvqsBhDAg

Sri Jagannatha Dasaru - chintane - pravachan (8 min):

https://youtu.be/cGvNaQrKViY?si=BiE55WMc5K0mNr9z

Sri Jagannatha Dasaru life story Kannada (11 min):

https://youtu.be/-Oa9fuALx0c?si=6gPFa8DMfgEjl7WN

Sri Prahlada charitre kolupadagalu -author: Sri Jagannathadasaru - sung by Sri Vidyabhushan:

https://youtu.be/645ApK73LWk?si=lJjamPT6cSmOjtK2

Biography of Sri Jagannatha Dasaru- Kannada (12 min):

https://youtu.be/sQMlj1m3Smo?si=7q7dytG6rpagdnnl

Movie review - Jagannatha Dasaru (2 min):

https://youtu.be/-tHX7XArn5g?si=PUI5jEU_fi1N2qDC

Sri Jagannatha Dasaru - kannada movie (5 min):

https://youtu.be/Jt7883ScMnA?si=8In6iYA1_MdzfQC7

Venkatachala Nilaya - Sri Jagannatha Dasaru - sung by Puttur Narasimha Nayak (12 mjn):

https://youtu.be/PMW6MUOCSL0?si=bsbb6_4xkEPDJf3T

Ramadutana…(Jagannatha Dasaru)..full video song (4 min):

https://youtu.be/60i1MUuh9L4?si=Bw4lEB675YiMeW1x

Sri Jagannatha Dasara 208 Aradhana (4 min):

https://youtu.be/zm-rVALhyQ0?feature=shared

Glories of Haridasa Sahitya -Part 1 - Interview with Dr. Vidyabhushana (31 min):

https://youtu.be/H_qp_o1w_8o?si=SJGsA2TYf3Kh8dS9

Glories of Haridasa sahitya - Part 2 - Interview with Dr. Vidyabhushana (33 min):

https://youtu.be/ztDQ6Rm1ut0?si=-vlUmqMhziBLSAfG

Entu pogalali Jagannatha Dasaranu - song (6 min):

https://youtu.be/HETXUXKySvQ?si=WPktBHOA3dJ4EZIP

Dasara Padagalu - audio jukebox - sung by Dr. Vidyabhushana (4 hrs 29 min):

https://youtu.be/kI-P650jZo4?si=801IXySyquFz1bzY

****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॥ ॥ **(3)**

ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

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APPENDIX

Women Saints as Haridasas

Ref:
https://vipasana-vidushika.blogspot.com/2018/01/the-dwaita-scholars-and-haridasa_21.html

Helavanakatte Giriyamma

Helavanakatte Giriyamma (1750 AD) was one of the Haridasa women who had the pen name “Bhimesha Krishna.” She was from Ranebennur of Dharwad district. She lived around the early 18th Century. Not much information could be gathered about her but I came across a couple of stories about her.

Giriyamma was a pious devotee of Ranganatha Swamy, she used to compose keerthanas on him. Because she was a lady with no children, people were shunning her composition of Keertanas. On one of the days when Biksha was being offered after the pooja and aarti, Sri Sumateendra Theertha of the Sri Raghavendra Swamy mutt asked Giriyamma to come and receive the Thirtha. The temple authorities told him that she was not eligible, but Swami insisted that she must. And when she did come and stood stretching her right hand, the swami told her the Hari was her son, and her hand had the characteristic of that of Devaki, palms of Kausalya etc., and calling her Yashodhamma, he pleaded with her show him “Hari.”

Giriyamma never used to take food without completing her daily routine of singing, performing pooja etc. While putting Rangoli she always recited keerthanas with the idol of Venugopala at the center, that was a gift from Sri Gopala Dasa. Swami Sumateendra Theertha observed that while Giriyamma was singing Keerthanas, Venugopala was dancing to her song with rhythmic steps and with the sounds of his anklets echoing in the air. After a while Giriyamma carried that child to Sumateendra Theertha and asked him to bless the child. Sri Sumatheendra Theertha was overwhelmed and didn’t know what to do and how to respond, and exclaimed that he was blessed to have got the chance of seeing Venugopala.

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Harapanahalli Bheemavva

Giriamma and Bheemavva (1823-1902) are important women composers of devotional songs, who lived in the 18th and 19th centuries, respectively. Their achievement is extraordinary because both were illiterates with no schooling in the modern sense of the term.

Bheemavva was born in 1823 in Narayanakere village of Hospet town of Bellary district. Her parents were Raghunath Acharya and Rangamma who were Brhamins and belonged to Raghavendra Matha. Many legends are connected with her childhood, like a serpent visiting her cradle, a scorpion hiding in her head ornament, and so on.

She was married at the age of 11 to a 45-year old thrice-widowed Muniyappa of Harapanahalli. She became Krishnabai, a name given by her in-laws. They had a son and a daughter but she was soon widowed at the age of 36. As the custom demanded, she was tonsured and suffered all the austerities of a widow. It was during this period that her creative mind took over and she composed more than two hundred devotional songs. Several of them composed and sung on the spur of the moment are lost. But many are preserved by the family. It was published in book form by Mysore University in 1984 and it was edited by Dr. T. N. Nagaratna.

Bheemavva wrote songs suitable for all occasions. Her songs provide many vignettes of social life of the period, songs on naivedya throw light on the prevalent sweets and savories, there is also description of the contemporary ornaments. Her pen name was “Bheemesha Krishna” and she was devoted to both the deities, Shiva and Krishna.

In her verses of the episode of Gopikavastrapaharanam she throws light on the colorful saris of her times, designs woven with golden thread and artistic designs. Bheemavva also mentions places like Uppadi, Silari, Ladlapur, Konrad which were famous sari weaving centers.

She recreated characters like Draupadi, Satyabhama etc., written in simple spoken Kannada, and she had adopted meters that could be sung with ease. Bheemavva breathed her last at Hosur on the banks of Tungabhadra in December 1902.

Posted 22nd January 2018 by BINA NAIR

*****

From Meta AI

Women Saints of Haridasa tradition

Women saints played a significant role in the Haridasa tradition, contributing to its rich cultural and devotional heritage. Here are a few notable women saints:

- *Helevanakatte Giriyamma*: A prominent woman saint from the 18th century, known for her devotional songs and compositions.[1]

- *Harapanhalli Bhimavva*: Another influential woman saint from the Haridasa tradition, recognized for her spiritual leadership and contributions to Kannada literature.

These women saints, along with their male counterparts, helped shape the Haridasa movement, which emphasized devotion, surrender, and self-realization. Their compositions, often in the form of devotional songs and hymns, continue to inspire and influence Kannada literature and Carnatic music to this day.

About Helavanakatte Giriyamma, her life and works

Helavanakatte Giriyamma was a renowned poetess and Haridasa saint from Karnataka, India. Born in Ranebennur, she hailed from the Aravathukalu family and was the daughter of Bhishtappa Jois and Tungamma.[1] Her father was a Vedic scholar, and her childhood was filled with listening to stories from the Ramayana, Puranas, and Maharabharata.

Giriyamma's life took a dramatic turn when she lost both her parents at the tender age of four. She was then taken care of by her uncle and aunt. Despite facing many challenges, she found solace in her devotion to Lord Ranganatha and began composing devotional songs.

Literary Works

Giriyamma's literary works are a testament to her devotion and poetic genius. Some of her notable works include:

- __Chitrapata Ramanayana__: A narrative poem written from a feminist perspective.[2]

- __Chandrahasana Kathe__: A devotional piece that showcases her poetic skills.

- __Helavanakatte Ranga__: A collection of her poems, which can be identified by the phrase "Helavanakatte Rangayya" at the end of each piece.[3]

Giriyamma's songs and poems are still revered today for their spiritual significance and literary merit. She remains one of the most celebrated women poets in Kannada literature.

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About Harapanahalli Bheemavva and her works

Harapanahalli Bheemavva (1730-1799 CE) was a renowned poetess and Haridasa saint from Karnataka, India. Born in Harapanahalli, a small village in the Davanagere district, she was a prominent figure in the Haridasa movement.

Life and Background

Bhimavva's life is a testament to her devotion and perseverance. She was born into a family of farmers and was married at a young age. However, she soon became a widow and dedicated her life to spirituality and poetry.

Literary Works

Bhimavva's literary works are characterized by their devotional fervor and poetic excellence. Some of her notable works include:

1. *Ugabhoga*: A collection of devotional songs and poems that showcase her poetic skills.

2. *Sri Rama Parijata*: A narrative poem that tells the story of Lord Rama.

3. *Sri Krishna Karnamruta*: A collection of poems that describe the life and deeds of Lord Krishna.

Contributions and Legacy

Bhimavva's contributions to Kannada literature and the Haridasa movement are immense. She is considered one of the most important women poets in Kannada literature, and her works continue to inspire and influence generations of poets and scholars.

Style and Themes

Bhimavva's poetry is characterized by its simplicity, clarity, and devotional fervor. Her works often explore themes of love, devotion, and spirituality, and are infused with a deep sense of longing and yearning for the divine.

Recognition and Celebration

Bhimavva's life and works have been celebrated and recognized in various ways. Her poetry has been translated into several languages, and her life has been the subject of several books, articles, and research studies.

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Dr. M. Thirumaleshwar

Sri Gopala Dasaru of Haridasa Tradition - Karnataka, India

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(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
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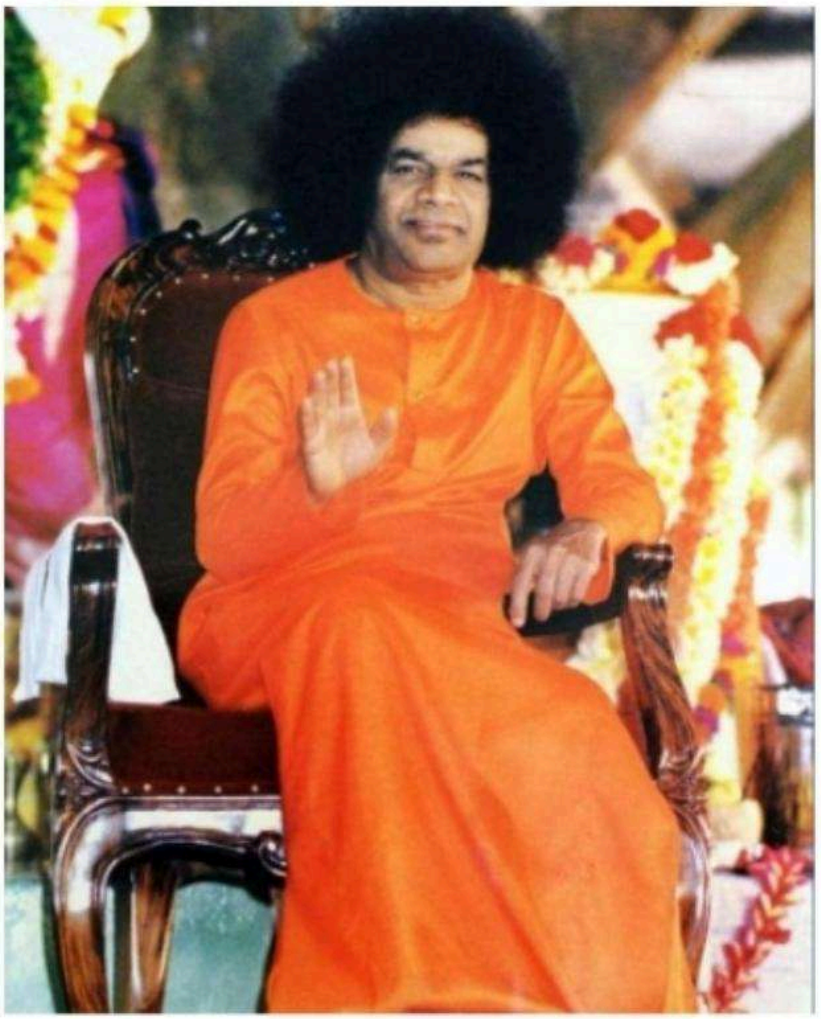
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about: "**Sri Gopala Dasaru of Haridasa Tradition - Karnataka, India".**

Sri Purandara Dasaru, Sri Vijaya Dasaru, Sri Jagannatha Dasaru and Sri Gopala Dasaru together are called "Daasa Chatushtaya".
Sri Gopala Dasaru (1722-1762) was a prominent saint and poet of the Haridasa tradition in Karnataka, India. He was a disciple of Vijaya Dasa and a contemporary of Jagannatha Dasa. He Spread the Dvaita philosophy of Madhvacharya through his works and inspired Helavanakatte Giriyamma to compose songs in praise of Vishnu. Sri Gopala Dasa made many important contributions to Haridasa Sahitya, composing hundreds of songs and larger works.
Details of birth and early life of Sri Gopala Dasaru (born as Bhaganna), Background, his guru, works - and many songs, Teachings, his disciples, his miracles and legacy, finally entering vrindavana (samadhi)….etc.

Links to YouTube videos give videos of Sri Gopala Dasaru's biography -life and his works, miracles, a discourse on his life and works, his aradhana bhajans and keerthanas ….etc..

An Appendix gives info on Haridasa literary tradition of Karnataka.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
February 9, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Gopala Dasaru

AI Overview

Sri Gopala Dasaru (1721–1769) was a **prominent poet and saint of the Haridasa tradition in Karnataka, India**. He was a prolific composer and a gifted artist who spread the teachings of Madhvacharya. [1, 2]

Life: [1, 2, 3]

- Born Bhaganna in Mosarakallu, a village in Raichur district
- Initiated into the Haridasa path by Vijaya Dasa
- Known as Gopala Vittala, his pen name
- A contemporary of Vijaya Dasa and Jagannatha Dasa

Contributions: [1, 2]

- Composed hundreds of songs and larger works
- Spread the Dvaita philosophy of Madhvacharya through Kirtans
- Inspired Helavanakatte Giriyamma to compose songs in praise of Vishnu
- Revived Jagannatha Dasa for 40 years

Role in Haridasa tradition: [3]

- Part of the Daasa Chatushtaya, a group of four Haridasas who spread the philosophy of Hari sarvottama [3]
- Contributed to Haridasa Sahitya, which was a medium for mass education [2, 4]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Gopala_Dasa
[2] https://ru.scribd.com/document/393241459/ShriGopalaDasaru-AbriefIntroduction-1
[3] https://www.facebook.com/bhagavanknl/posts/-sri-gopala-dasaru-pushya-bahula-ashtami-05022021/1374529072885853/
[4] https://dasasahithyamahithi.com/

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Gopala Dasa (1721–1769) was a prominent 18th-century Kannada language poet and saint belonging to the Haridasa tradition. With other contemporary Haridasas such as Vijaya Dasa and Jagannatha Dasa, Gopala Dasa propagated the Dvaita philosophy of Madhvacharya in South India through *Kirtans* ("Songs of God") known as *Dasara Padagalu* with the pen-name (*ankita nama* or *mudra*) "Gopala Vittala".He is Ganesa Amsha.

Gopala Dasa was named "Bhaganna" at birth. He was born in a Madhva Brahmin family in Mosarakallu a village in Raichur district of Karnataka state, India. After his initiation into the

Madhwa order as Dasa, he became a disciple of Vijaya Dasa and is credited to being a prolific composer. He is known to have been an astrologer as well. Later Gopala Dasa inspired the well known woman saint Helavanakatte Giriyamma to compose melodious songs in praise of the Hindu god Vishnu.[1][2]

Legend has it that once Vijaya Dasa, a leading Haridasa of the 18th century, invited Jagannatha Dasa to attend a religious ceremony and dine with his devotees. Jagannatha Dasa, who was known for his scholarship in Sanskrit, thought it unnecessary to mingle with the Kannada Haridasas and pretended to have severe stomach pain. Another account claims Jagannatha Dasa even excused himself by feigning sickness due to Tuberculosis. Soon Jaganatha Dasa actually began to suffer from acute stomach pain. Unable to find a suitable remedy, he went to Vijaya Dasa who advised him to approach Gopala Dasa. Jagannatha Dasa's problem was solved by Gopala Dasa. Realizing his mistake and wrong attitude toward the Haridasas, Jaganatha Dasa joined the Madhwa order and went on to become one of its foremost proponents.

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Ref:bhargavasarma.blogspot.com

Sri Gopala Dasaru (1722-1762)

A prominent Saint from Haridasa tradition, aparoksha jnani, great astrologer, Mahathyaagi, ardent devotee of GuruRayaru, one who has expanded divine term RAGHAVENDRA, believed to be Sri VigneswaraAmsha, one who has shown SriHari dhanyopasana/Bimbopasana krama, Sri GopalaDasaru.

Born in Mosarakallu village of Raichur district in Karnataka state, his original name was Bhaganna. A contemporary of Sri Vijaya Dasaru & Sri Jagannatha Dasaru.

initiated into Haridasa Deekshe by Sri Vijayadasaru, played a significant role in spreading the philosophy of Dvaita/Tattvavada for novice understanding.

ಗುರು ಮಧ್ವ ರಾಯರಿಗೆ ನಮೋ ನಮೋ

ಗುರು ಮಧ್ವ ಸಂತತಿಗೆ ನಮೋ ನಮೋ

guru madhva rayarige namo namo

guru madhva santatige namo namo

Attained Gayatri mantra siddhi, was well-versed in Bhoota-Bhavishyat-Vartamana kalajnana, wrote more than 1000 keerthanas/Suladis.

Popular Keertane of Sri Gopala Dasaru...

“Rathavanerida raaghavendra”

“Kotta Bidaradali Eshtu Dina Jeevisali”

“Vairagya maarga Kelu”

“Aava rogavo yenage”

“yenna bhinnapa kelo dhanvantri”

“mooru namava dharisida”

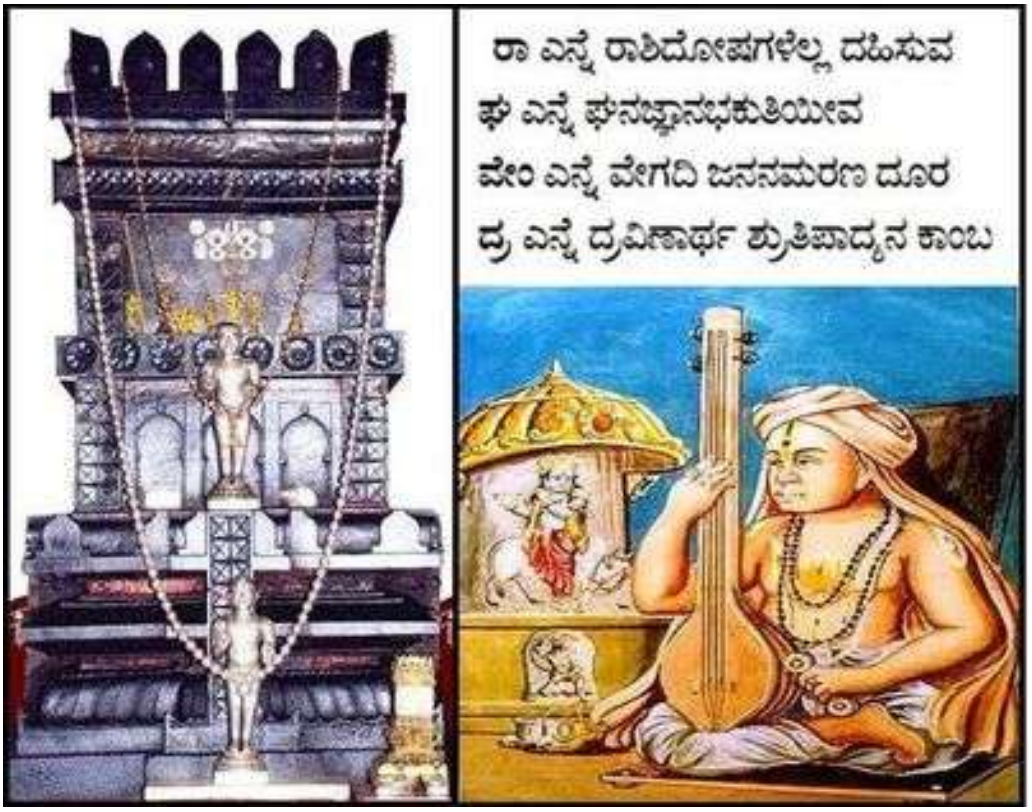
“baarayya ba ba bhakutara priya”

“hyaange maaDalayya hogutide Ayushya”

Sri GopalaDasaru's prowess in Jyotish shastra was such that, He was able to read/foretell a person’s seven Janamas (births) preceding & succeeding.

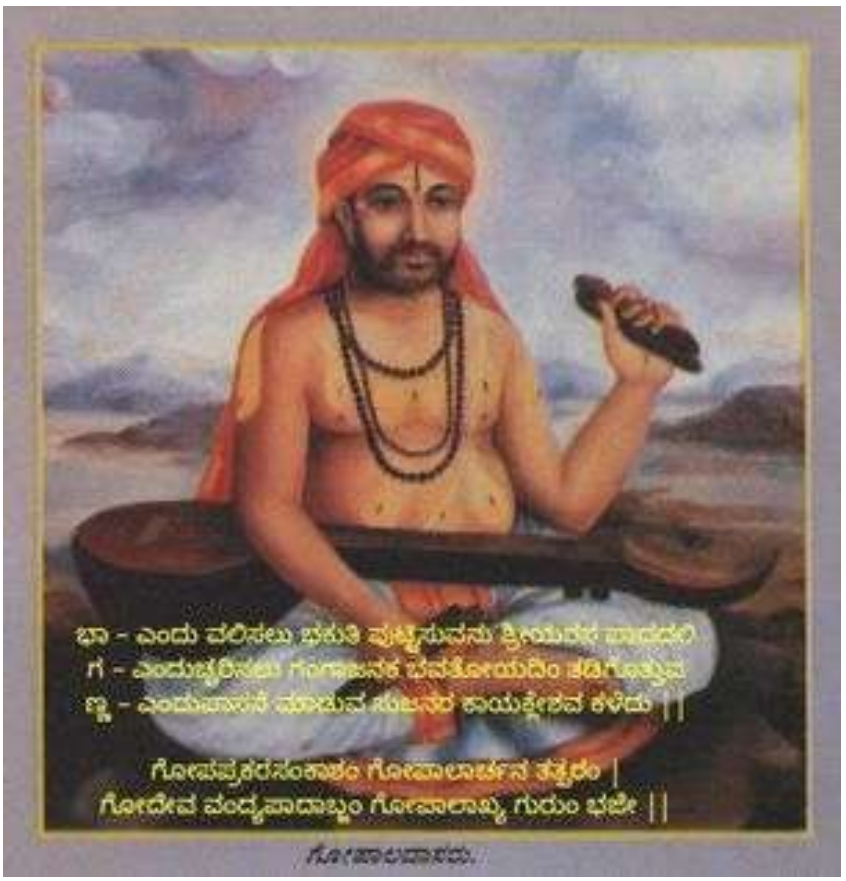
Gopala Dasaru, the one who has donated 40 years of his Aayudhaaya (as per directions of Sri Vijaya Dasaru) that has not only saved Sri Jagannatha Dasaru (Srinivasacharya) from an incurable ailment, gave him longevity but also facilitated Sri Jagannatha Dasaru to write his magnum-opus Sri HariKathamruthaSara.

Sri GopalaDasaru spelled out the significance of the divine term RAAGHAVENDRA…



Sri Purandara Dasaru, Sri Vijaya Dasaru, Sri Jagannatha Dasaru and Sri Gopala Dasaru together are called Daasa Chatushtaya - the four stalwarts of Haridasa tradition who played a significant role in spreading the philosophy of Hari sarvottama - Vaayu Jeevottama;

" Bhaktiyalli Bhaganna..." - Sri Gopaladasaru and his writings were an epitome of Bhakti (devotion)



Uttanoor Rushikulottama, Sri Gopala Dasaru (1722-1762) - Pushya Bahula Ashtami (today) is HIs punya thithi.

आगतादित्रिकालज्ञं आगमार्थविशारदं ।

त्यागभोगसमायुक्तं भागण्णार्यगुरुं भजे ।

भूपालनतपादाब्जं पापालिपरिहारिणं ।

गोपालदासमीडेहं गोपालहरिदर्शनं ।

गोपप्रकरसंकाशं गोपालार्चन तत्परं ।

गोदेव वंद्यपादाब्जं गोपालाख्य गुरुं भजे ।

Hari Sarvottama - Vaayu Jeevottama

Sri Guru Raajo Vijayate

Posted 16th January 2023 by bhargavasarma

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Ref: haridasa.wordpress.com

Posted on 06/06/2012 by madhucr

Sri Gopala Dasaru (1722-1762)

Murariraya and Venkamma were a poor brahmin couple living in village Mosarakallu in Raichur district of Karnataka. They were blessed with four sons – Bhaganna, Dasappa, Seenappa and Rangappa. When Rangappa was an infant, Murariraya died, leaving his family helpless and destitute. They were driven out of the village by their kinsmen. Venkamma moved with her children to Sankapura, another village. There also they could not find any shelter as the villagers offered them no help.

In the outskirts of Sankapura there was a dilapidated temple of Anjaneyaswamy. As the saying goes – God is the refuge of the helpless – Anjaneyaswamy gave them shelter! The mother and sons started to live there.

Venkamma used to go to the village for alms. Cakes became delicious dishes for the children. During the harvesting season, she was able to collect food-grains. One compassionate farmer donated them a piece of land and another farmer helped them cultivate it, yielding a bumper crop. But the village Karnam, accusing Venkamma of illegally utilising water from the Government Tank, confiscated the food grains. Actually, he was taking revenge against her for not working as a servant in his house. Venkamma begged him to show mercy but he drove her away mercilessly. Seeing his mother shedding tears, Bhaganna became angry and cursed Karnam to remain childless and his tank to remain dry forever. Miraculously, Bhaganna's curses came true. The village Karnam dies childless and the tank remains dry even today!

Venkanna approached the village teacher and requested him to accept her sons as his students. The compassionate teacher agreed and started teaching them with affection. The three boys began learning enthusiastically.

After sometime, one householder in the village performed Bhaganna'a thread- ceremony along with that of his son. Bhaganna was initiated into the Gayathri-Mantra and decided to meditate on it, with his mother's encouragement. One day, when Bhaganna was meditating, a huge serpent entwined his body and put its hood above his head! Seeing this, people ran to Venkamma and brought her there. However, knowing the power of the Gayatri Mantra, Venkamma did not panic. Before their very eyes, the serpent uncoiled itself from Bhaganna's body and disappeared!

One day Bhaganna felt as if some unknown hand was writing the 'Beejaksharas' on his tongue. From that moment, he developed extraordinary powers like spontaneously composing songs, predicting the future, peering into the past of a person (going back to up to three births) etc. From then, a new chapter began in his life.

Bhaganna once visited Advani (Adoni), a town in Andhra where the famous saint Sri Vijaya Dasaru lived. Bhaganna who had heard many legends about him decided to become his disciple. He wanted to be initiated into the Dasa order and enlightened by the famous saint. Sri Vijaya Dasa was happy to initiate him and give him the Ankitha of 'Gopala Vitthala'. From that day onwards Bhaganna became 'Gopala Dasa'. He travelled all over the country from Rameshwaram to Badari. He used to visit Tirumala every year for the 'Brahmostvam' of Lord Sri Venkateshwara.

There was a renowned scholar named Srinivasacharya in Manvi, in Raichur district. He did not like Haridasas and thought very poorly of Kannada dEvaranAmAs. He resented the popularity of Vijaya Dasa and Gopala Dasa.

Once when Sri Vijaya dAsa and Sri Gopala Dasa visited Manvi, a great feast was organized in their honor. Even though Srinivasa was absent at the feast, Sri Vijayadasaru sent him a personal invitation to attend the feast. In order to avoid the feast Srinivasa sent a message saying that because of stomach problems he had already taken lunch. Sri Vijaya dAsa said "So be it!". From that day, Srinivasa developed intense stomach problems which grew worse by the day, finally reaching unbearable proportions. Srinivasa went to Tirupathi, Ghatikaachala and Mantralaya, performing intense Seva towards the Lord, Vaayu Devaru and Sri Raghavendra Swamigalu. None of this proved to be of any avail. Finally, at the end of his stay in Mantralaya he decided to commit suicide. That night, the epitome of mercy, Sri Raghavendra Swamigalu, appeared in his dream and told him that the cure for his problems lay in surrendering to Sri Vijaya dAsa and seeking his blessings. Srinivasa felt intense disgust at his own arrogance and rushed to Sri Vijaya dAsa, deeply regretting his behavior. Sri Vijaya dAsa welcomed him without rancor, gave him a cure right away, and directed him to Sri gOpAla dAsa who would be his swaroopa guru. Srinivasa went to Sri gOpAla dAsa and spent some time with him. He realized the greatness of both the dAsas and the fallacy of his own thinking.

Later, Sri gOpAla dAsa and Srinivasa visited Tirupati, where another miracle happened. Due to a combination of his previous ill-health and the strain of travelling to Tirupati, Srinivasa expired on Bhadrapada Shukla Navami. Then, Vijaya dAsa appeared in an astral form before gOpAla dAsa and directed him to donate 40 years of his life-span to Srinivasa and revive him. gOpAla dAsa immediately complied, and by the grace of the Lord, Srinivasa came back to life again.

Later, Gopala dAsa gave Haridasa Deekshe to Srinivasa and directed him to Pandharpur for ankitha. Later Srinivasa became renowned as jagannAta dAsa.

This is the evidence of the sacrifice of Gopala Dasa. After warding off the stomach ache of Srinivasacharya, Gopala Dasa himself got that ailment and suffered the rest of his life from it.

It is said that even though Gopala Dasa had travelled all over India, and composed songs in Vittala's name, he had not visited Pandharpur. Once while he was in the forest looking for tuLasi, a horse-rider started chasing him. Finally, when he was unable to run any further,

Dasaru gave up and surrendered to the rider, expecting the worst. The rider came near him and said ‘Ale Nahi’ and vanished (in Marati this means ‘you did not come!”). After recovering his poise, Dasaru realized that the rider was none other than Panduranga Himself, complaining about Dasaru’s failure to visit Pandharpur. He promptly visited Pandharpur and Udupi. How great must he have been, who was personally invited by the Lord! And what do you say about the compassion of the Lord who complains about His devotee’s failure to visit Him!!

On the eighth day of the dark half of the lunar month of Pushya of the year Chitrabhanu, Gopaladasa performed panchamritabhsheka and Sahasaranamarchana to Lord Srinivasa in the temple and at his house. After that he sat in meditation and laid down his mortal body. His famous disciples were Vyasa Tatvagnya, Ajit swami.

Dasappa, Gopala dasa’s brother was called Guru Gopal Dasa. He was a great seer. Seenappa Dasa too, was a seer and his fame spread far and wide.

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For All details about Sri Gopala Dasaru and his compositions, see this link :

https://meerasubbarao.wordpress.com/category/sri-madhwacharya/sri-gopala-dasaru/

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Ref: http://dasasreshtaru.blogspot.com/2010/

Sri Gopala Dasaru (1722 - 1762 AD)

anyarindali sukhavaayitembudakinta

ninnindaayitemba klesha melayya

ninnariyade anyara ballenembudakinta

kannilladiruva kuruda melayya

punyapaapavariyade badukuva

manujaniginta naayi kunni lesayya

kulahinanaadaru sukha duhkhagalu

ninnindaayitemba mati cennaagi tilisayya Gopaalavithala ||

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Gopa prakara sankasham Gopalarchana tatparam

Godeva vandya padarjam Gopalakhya Gurum Bhaje

Posted by Sreeram Manoj Kumar at 7:38 AM

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YouTube Videos

Sri Gopala Dasara Jeevan charitre (22min):

https://youtu.be/QYcOxtyj860?si=rCwTHOzvttbZ_AyF

About Sri Gopala Dasaru (57 min):

https://youtu.be/YhVvlXl-6E4?si=zTvkNMgZHgPAVJZT

About Sri Gopala Dasaru (9min):

https://youtu.be/Lle6j4aZnRY

Gopala Dasa keerthane lyrics (6 min):

https://youtu.be/ibqkSuvRjOc?si=BmSZWatKesgDk9Z7

Sri Gopala Dasara Aradhane pravachana - by Lakshmikanta Achar (22 min):

https://youtu.be/-cJywcu5iYA?si=Yx_I5oA0vTEVZ9Eb

Gopala Dasa keerthane (7min):

https://youtu.be/NWWe9Uj-WGs?si=ZmzByToGFeqE4uny

Keerthane (7 min):

https://youtu.be/2T6gy8TzxWg?si=k-gBB47ffyE04Gns

Sri Gopala Dasaru- discourse by Vid. Gururaja Das (56 min):

https://www.youtube.com/live/gqU785SS4SY?si=4bbtcEyhWO5msIG9

Gopala Dasara Jeevan charitre (14 min):

https://youtu.be/AcauFnb-yQ0?si=ETm_5sAWwry6rgZh

Keerthane (7 min);

https://youtu.be/Uw_SMK6xuD8?si=evM7nAouLewxdNl3

Discourse on Sri Gopala Dasaru (31 min):

https://youtu.be/45x1ffDeE30?si=2-NR29LrM6icrOUr

Bhajan- Tunga teeradi…(3 min):

https://youtu.be/iJlupop9Nm8?si=8ywECnLapCDmdCnv

Gopala Dasara mane & pratimegalu (2 min):

https://youtu.be/v-p_Q6fD2ig?si=r-8HnPTiDOYKew7N

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीऽतमस्तु मा विद्विषावहै ॥ **(3)**

ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

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APPENDIX: Ref: hindupedia.com/en/Haridasa_Literary_Tradition_of_Karnataka

Haridasa Literary Tradition of Karnataka

By H N Muralidhara

Three main traditions—the Virashaiva, the Vaishnava, and the Jain—are known to have had a significant impact on Kannada literature, which has a documented history spanning over a thousand years. In its early period, the Jain poets, most of whom were supported by kings as 'royal poets', created the 'classical' tradition. The Virashaiva literature, which flourished in the 12th century, is considered to have been revolutionary for more than one reason. *Vacanas*, the typical Virashaiva literary expressions, are a kind of poetic prose that have provided a unique dimension to the Kannada literary tradition. Their authors, the *vacanakaras*, were primarily mystics who led a socio-religious movement that threw open the doors of devotion and spirituality to all, irrespective of caste and creed. The next stage was that of the Haridasa literature, popularly called the Dasa literature, shaped by the followers of the Vaishnava tradition.

Origin and Development

The Dvaita or dualistic school of Vedanta, championed by Sri Madhvacharya, also known as Anandatirtha (1238–1317), is the main source of inspiration for the Haridasa literature. The monastic tradition established by Madhvacharya continued the practice and propagation of this philosophy. Many monks and scholars of this tradition wrote Sanskrit commentaries on Madhva's works. Some of these very monks were also responsible for the origin and evolution of another form of expression meant to spread the message of the Madhva philosophy in the language of the common people. Sri Naraharitirtha (d.1333), a direct disciple of Madhvacharya, is said to have been the promoter of this kind of literature in Kannada. But only one or two compositions of Naraharitirtha are available today. It was Sripadaraya, (aka Laksminarayana Muni) (1406–1504), who laid the foundation for the Haridasa tradition. In spite of opposition from Sanskrit scholars, he composed songs in Kannada, set them to music, and made arrangements for a team of devotional singers to sing them at the time of worship in the math. Though the compositions of Sripadaraya are not many in number, they have representative features of Dasa devotional expression. Here is a well-known composition by Sripadaraya wherein he initiates a debate: Who is great, the Lord or the devotee?

> O Sri Hari! Is it you that are great, or your devotees? If examined in different ways [one finds that] you have become subordinate to your devotees. While the Vedas are ever praising you as the Supreme Lord and the Highest Soul, you, dwelling in the mansion of Dharma and Arjuna, did follow them gladly whenever you were called. Then, who is great? You are considered as the Lord of the whole universe; therefore, you are very great. If you are pleased, you do grant even *Moksha*. But when you are found watching the doors of King Bali, then, who is great? [1]

It was Vyasaraya, or Vyasatirtha (1447–1539), a disciple of Sripadaraya, who gave a definite shape to the Haridasa movement. He commanded great respect from the rulers of the Vijayanagara Empire, especially from Krishnadevaraya. Though he was the author of several Sanskrit works pertaining to the Madhva philosophy, he was very much attracted by the beauty of Kannada compositions. Not only did he compose songs, he also encouraged others to do so. Tradition has it that during his period two distinct divisions took shape among the followers of the Madhva philosophy. One was the *Vyasa-kuta* and the other the *Dasa-kuta*. While the former gave preference to the study of Sanskrit works, scholastic achievements, and philosophical debates, the latter mainly adhered to devotion and renunciation, along with composing the devotional *devaranamas* in Kannada. Though both the divisions shared a common philosophical background, there were differences at the practical level.[2] Nonetheless, the Haridasa movement took a definite form, both from the literary and conceptual standpoints, at this particular stage.

Conceptual Background: Bimbopasana

Madhvacharya divides all existence into two basic entities: the independent and the dependent[3]. According to him only Bhagavan Narayana exists independently. All the rest, from Goddess Lakshmi to all individual human souls, depend completely on Narayana for their existence. Ignorance causes these dependent entities to assume themselves independent—and this is bondage. Two types of veil cover the real nature of souls. One is *ishvaraccha-dika*, that which covers the real nature of God, and the other is *jivacchadika*, that which covers the real nature of the soul. The way to come out of this bondage is to become the *dasa*, servant, of the Lord. According to the Haridasas, it is by completely surrendering oneself at the feet of the Lord and eliminating the false ego that one can obtain deliverance from ignorance and bondage.

One distinctive feature of the Haridasas is that, more than anything else, they adhered firmly to the concept of *bimbopasana* expounded by Madhvacharya. According to this, when the all-pervading Vishnu resides in the hearts of individuals as the indwelling spirit, he is called ‘Hari’. Hari is the *bimba*, the entity reflected. The individual soul is the *pratibimba*, the reflection of the *bimba*. The *pratibimba* is always subordinate to the *bimba* and is controlled by it. The ignorant soul, by constantly contemplating on the concept of *bimba*, attains freedom. It is to be noted here that even the term ‘Haridasa’ has its origin in this concept.[4] The exposition of this concept of *bimbopasana* forms one of the Haridasa literature’s main themes. For example, Gopaladasa says:

O man! Meditate upon the *Bimba* [indwelling God] within yourself by sitting in a joyous mood. After having bowed down to the twelve preceptors, after becoming perfectly righteous, after having repeated the first *Mantra* from the beginning, and after having understood the indweller with pure devotion, meditate upon Him with great confidence, sitting in the *Padmasana* posture—with legs folded across.

Without moving the body, and with great firmness [of mind], having shut the eyes, having forsaken sensuality, and having fixed the most auspicious and perfect image in the mind, see everything. Having once remembered all the forms of God and the image of the Highest Preceptor, bring the mind back and fix it again in the *Bimba* of your own Preceptor.

Afterwards, gently think of all these images with concentration, and having brought them together, join the same with the image of God, who resides permanently in your heart.

In the light of knowledge, having prepared your heart, the lotus of eight petals, and having seated *Srinivasa*, whatever worship you do outside, do it inside.

Perform service (*upasana*) with four qualities. Look at the form of Hari during every moment, chanting that He is the ordainer of every item of life, and that there is no one except the Lord.

Having discarded affection, without desiring anything, having understood all the other objects as equal, and having observed *samadhi* with devotion and foresight (*divyadrishti*), observe the mode gradually. If meditated in this way, God shall show mercy; the store of passions will be destroyed, and you will attain *aparokshajnana*. Then Gopala Vitthala will bless you.

Purandaradasa

Even after Sripadaraya and Vyasaraya, there were monks who composed songs in Kannada. But the majority of the Haridasas were householders. They were in the world, yet not of the world. Many were engaged in worldly activities early in their careers, but unexpected transformations occurred in their lives which caused them to adopt the path of the *dasas*. Self surrender became their way of life.

The name of Purandara-dasa (1480–1564) stands at the top of the Haridasa tradition. He brought about significant changes in the fields of literature and music and became a source of inspiration for future composers. He is even regarded as the 'father of the Carnatic or South Indian form of music'. Since no authentic material on his early life is available, his life could only be pieced together based on popular legend. His former name was Srinivasa Nayaka. Although very rich, he was a miser to the core. His wife was a sincere devotee of God. It is said that Bhagavan Narayana wanted to test Srinivasa Nayaka and came to him in the guise of a poor brahmana seeking financial help for his son's sacred-thread ceremony. Srinivasa Nayaka refused outright to help him. The brahmana then went to his wife and narrated his plight. Filled with compassion, his wife gave away her nose-ring. The brahmana took it to Srinivasa Nayaka and asked for some money in return. The sight of the familiar jewel shocked Nayaka. Without asking him anything about where he got the ring, Srinivasa Nayaka told the brahmana to come back the next day to collect the money. He then rushed home to verify whether the nose ring was still with his wife. Fearing harsh punishment, the wife decided to end her life by consuming poison. However, she miraculously found the nose-ring in the cup of poison and handed it to her husband. Through further enquiry, Nayaka came to the conclusion that it was the Lord himself who had come to him. This brought about a great transformation in him. He relinquished all his riches, went to Vijayanagara with his wife and children, took *dasa-diksha*, or initiation into the path of the *dasas*, and was given the name Purandara-dasa by Vyasaraya. He emotionally acknowledged the part played by his wife in his transformation: 'Whatever happened, happened for a good reason. It paved the way for my service of the Lord. [Called] to hold the

dandige [a stringed instrument] in my hand, I used to hang my head in shame. May the likes of my wife increase! She succeeded in making me hold the dandige with devotion.'

Purandara-dasa's contribution to the Haridasa literature is immeasurable. He gave a new dimension to *devaranamas* as a form of literary expression. Through his mastery over language and poetic diction, and by way of his unique presentations, he has became a household name in Karnataka for many centuries. Purandara-dasa's compositions are thematically multidimensional. Some of his songs are compositions praising the glories of the Lord. In others, one finds dialogues between the devotee and the Lord, wherein the trials, tribulations, joys, and sorrows of the inner life of an aspirant are vividly expressed. A major portion of his compositions recreate episodes from the Ramayana, Mahabharata, and Bhagavata. Those dealing with Krishna, Yashoda, and the gopis of Vrindaban have varied dramatic narrations. His compositions with a social message are also many in numbers.

Purandara-dasa is known for his deft use of words. Here is an example of his effortless use of simile:

> When I meditate on you, O Lord, what harm can others do to me? What can they achieve by their jealousy when I am surrounded by your boundless mercy and when I repeat your name constantly? Do ants lay siege to fire? Will the dust that a scampering horse throws up envelop the sun? Is there anything that can go against one who has patience? Will the mountain tremble when the wind blows? If a thief tries to break open and seize the money which he sees in a mirror, can he get hold of it?

In another song he equates the Lord's name with sugar candy; and this is how he urges people to get a taste of it:

> O buy sugar candy, my candy so good!
> For those who have tasted say naught is so sweet
> As the honey-like name of the godlike [sic] Visnu.
> My stock is not packed on the backs of strong kine;
> Nor pressed into bags strongly fastened with twine.
> Wherever it goes it no taxes doth pay;
> But still is most sweet, and brings profit, I say.
> It wastes not with time; never gives a bad smell;
> You've nothing to pay, though you take it right well;
> White ants cannot eat the fine sugar with me;
> The city resounds as its virtue men see.
> From market to market 'tis needless to run;
> The shops know it not, the bazaar can have none.
> My candy, you see, is the name of Visnu,
> So sweet to the tongue that gives praise as is due.

Kanaka-dasa

In the Haridasa literary tradition, Kanaka-dasa (1509–1607) is a name which stands on a par with that of Purandara-dasa, his contemporary. Kanaka-dasa was born in a village called Bada in northern Karnataka. It is said that he was brought up in a family of shepherds and

later became an army chief. It is contended that he renounced worldly life in response to a divine call during a battle and became a Haridasa. He built a temple for Adikeshava, his chosen deity, at Kaginele. Later he went to Vijayanagara and took initiation from Vyasaraya. Though he had the support and encouragement of Vyasaraya, who recognized his inner mettle, he had to face many challenges from some narrow-minded brahmana pandits of the math. This fact was even recorded by Purandara-dasa in one of his compositions. Kanaka-dasa strongly criticized the practice of judging a person on caste basis:

They talk of *kula*, times without number. Pray tell me what is the *kula* of men who have felt real bliss? When a lotus is born in mire, do they not bring and offer it to the Almighty? Do not the gods of the earth drink milk, which comes from the flesh of the cow? Do they not besmear their bodies with deer musk? What is the caste of god Narayana and of Siva? What is the caste of the *Atman* and the *Jiva*? Why talk of *kula* when God has blessed you?

This 'caste dialogue' found expressions in one of his remarkable poetical works, 'Rama Dhanya Charite', the story of the cereal ragi. This is the gist of the story: Once there arose a quarrel about which type of cereal was superior - rice, whcih was consumed by the people of higher castes, or ragi, which was commonly used by the lower castes. Unable to resolve the issue, they approached Sri Rama, king of Ayodhya. Rama listened to both of them and, reserving his judgment, ordered that they be placed in the granary for some time. After the stipulated period, both were called back. By then the rice had turned stale, while the ragi was still in good condition. On the basis of this test, Rama declared the supremacy of ragi and called it *raghava dhanya* or *rama dhanya* after his own name. Popular etymology has it that *raghava dhanya* later became 'ragi'. The allegorical way in which Kanaka-dasa portrayed caste has given this poem a unique place in the history of Kannada literature and it is considered one of the major sources for socio-cultural studies on medieval Karnataka.

It is said that Vyasaraya used to create some situations now and then to show the real worth of Kanaka-dasa to his other disciples. Once on an Ekadashi day, when fasting is observed as a religious practice, he called together all his disciples and gave them each a banana, with the instruction that nobody must see them eating it. The disciples hid themselves in different places of their choice and consumed their fruits. Kanaka-dasa, however, brought his fruit back. On being questioned by the guru, he replied: 'When the all-pervading Lord is observing everything in this universe, can one really get a place where nobody is watching?'

On another occasion, in an assembly, Vyasaraya posed an interesting question to Kanaka-dasa: 'Who among the people of this assembly will go to Vaikuntha (the abode of Bhagavan)?' Pointing his finger at each person, he asked Kanaka, 'Will he go to Vaikuntha?' In each case, Kanaka answered in the negative. Even when Vyasaraya asked, 'Will I go?', the reply was the same. This was too much for the pandits and they began to fume. Finally, the guru asked Kanaka, 'Will *you* go to Vaikuntha?' Kanaka replied calmly in his characteristically ambiguous way, 'If I go, I go. …' The pandits thought this to be a self-assertive reply and a big uproar ensued. Finally, at the guru's bidding, Kanaka explained what the statement meant: 'If the "I"—the ego—is destroyed, then will I go to Vaikuntha.'

Here, special mention ought to be made of Vaikuntha-dasa of Beluru and Vadiraja-tirtha of the Sode Math. Both contributed to the Haridasa movement in their own way. Though

Vaikuntha-dasa belonged to the Ramanuja sect; he was very close to Vadiraja-tirtha, who held him in very high esteem. Vaikuntha-dasa is considered a great devotee and mystic, and Vadiraja-tirtha has composed hymns and songs both in Sanskrit and Kannada. His compositions are known for their devotional fervour. Later, the Haridasa movement received good support and nourishment from Sri Raghavendra-tirtha (1595–1671) of Mantralaya Math. However, only one composition of his is available today. Special mention may also be made of Mahipati-dasa (1611–1681), who gave a distinct mystical dimension to the movement through his compositions.

The Second Phase

The second phase of the Haridasa tradition begins with Vijaya-dasa (1687–1755). His former name was Dasappa. It is recorded that Purandara-dasa appeared to him in a dream and wrote his *ankita* or *kavyanama* (pen-name), 'Vijaya Vitthala', on his tongue and blessed him with the Haridasa initiation. This became a turning point in Vijaya-dasa's life. He composed innumerable songs and had many disciples. He was responsible for the rebirth of the Haridasa tradition. The soul-searching seen in Vijaya-dasa's compositions is especially noteworthy. This is how he prays to God to cure him of *bhavaroga*, the disease of worldly existence:

O Lord, healer of worldliness! What is this disease that I am suffering from? You do examine, having felt my pulse calmly. The eyes cannot perceive the image of Hari. The ears cannot hear the kirtana of Hari. The nose cannot smell the fragrance of the sandal-paste applied to Hari. The tongue cannot taste the offering made to Hari. The hands cannot move to worship the feet of Hari. The head won't bow down at the feet of the elders and the preceptor; my feet won't travel on pilgrimage to places associated with Hari; and the other limbs won't move to serve Hari. O Vijaya Vitthala, the relative of the unprotected! You are my precious Lord. Therefore, remove this very dangerous disease of time immemorial. I shall never forget your favour.[9]

Another Haridasa who made a significant contribution to the Dasa literature is Prasannavenkata-dasa, a contemporary of Vijaya-dasa. He was from Bagalkot in the Bijapur district. He lost his parents at a very early age. Greatly depressed, he went to Tirupati. There he met some Haridasas and was inspired to tread the divine path. His craving for the Lord was so intense that he took a vow to fast unto death. It is recorded that Bhagavan Venkateshwara appeared to him in a dream and gave the Haridasa initiation as well as the *ankita* 'Prasannavenkata'. Though he did not have much formal learning and was ignorant of the scriptures; he showed remarkable talent in composing songs after his initiation as a Haridasa.

The continuation of the second phase of the Haridasa movement can be mainly attributed to the disciples of Vijaya-dasa. Chief among them was Bhaganna, or Gopala-dasa (1721–62). The various levels of the spiritual unfoldment of devotional sadhana have found vivid expression in his compositions. This is how he describes the presence of the all-pervading Lord: Wherever seen, there is not such a place where you are not. You are the indweller of all beings, and you are all-pervading. You are in grass, wood, and all animate and inanimate

objects; and all praise you saying that there is nothing without you. Just as a lotus, though remaining in water is not wetted by it, so also, you are the insinuator and the inner-dweller yourself. O Gopala Vitthala! the Lord of the Deities, only the learned know you and others do not. You yourself are the all-pervading face, eyes, hands, and palms of the universe. You are the all-pervading ears and the support of the universe. You are all-pervading and omnipotent. O Gopala Vitthala! You, who are the universe itself, do grant me devotion to your all-pervading feet.[10]

Foremost among the disciples of Gopala-dasa was Jagannatha-dasa (1727–1809). Before he became a Haridasa, he was known as Srinivasacharya. He was a profound Sanskrit scholar and used to look upon the 'Kannada dasas' with contempt. Once Vijaya-dasa came to his place and invited him to the worship of Vijaya Vitthala, his chosen deity. For obvious reasons, Srinivasacharya rejected the invitation. Soon after, he was afflicted with an intense stomach pain, which later turned out to be due to tuberculosis. Finding no cure, he became convinced that this was the consequence of his arrogant behaviour towards the Haridasas. He went to Vijaya-dasa and tendered his sincere apologies. Vijaya-dasa blessed him and sent him to Gopala-dasa. By the blessings of Gopala-dasa not only was his disease cured, he was also initiated into the Hari-dasa tradition and given the name Jagannatha-dasa. He composed hundreds of songs under the *ankita* 'Jagannatha Vitthala'. In one of his famous songs he describes the cosmic worship of the Lord thus: 'The worship of the Lord is so easy for those who understand. Unfortunate is he who does not understand. The universe is the *mandapa*, earth the pedestal, rain his ablution (*abhisheka*); the quarters are his clothing, the malaya-breeze the fragrant incense, all the grain grown on earth his offering (*naivedya*), the lightning that shines is the Arati of camphor.'[11] *Hari-kathamrita-sara*, a treatise on the theory and practice of devotion, is an important poetic work of Jagannatha-dasa. It is written in the Shatpadi metre (each stanza containing six lines). In this work, one can find a rare harmony of scholastic acumen with deep devotional feelings. Here is an excerpt:

Even with the prayer of Lakshmi—the presiding deity of the Vedas and Vedangas—He cannot be understood, as He is the ocean of all the eternal imperishable virtues. (Even then) He is subdued by seers who meditate and serve His feet every day. Oh, how kind He must be! He cannot be obtained through mind or speech. But He wanders along with those who meditate upon him. He, having borne the universe within Himself and being the indweller of the jivas, is born with them. He is possessed of immense prowess. And He, having heard the singing of His devotees, appears in their mind. So eager is He that He sits hearing His praise when the devotee sings [the same with devotion]; He hears it standing, if the devotee sings the same sitting. He begins to dance [hearing it], if the devotee sings standing; and if the devotee sings and dances [in ecstasy], He gives Himself up. He is so easy [of approach], and cannot remain separated even for a moment. This being so, the creatures suffer in this world not knowing how to please Him.[12] The lineages established by Vijaya-dasa, Gopala-dasa, and Jagannatha-dasa have made significant contributions in carrying forward the tradition to later periods. The list is long; the prominent names include Mohanadasa, Timmannadasa, Rama-dasa, Yogendrappa ('Pranesha Vitthala'), Karajagi Dasappa ('Srida Vitthala'), and Ananda-dasa. The Haridasa tradition is still intact in Karnataka, though with lesser intensity. Even the 20th century saw a long list of Haridasa poets keeping the tradition alive.

It needs to be added that this tradition was not restricted to men. We come across many Haridasis such as Helavanakatte Giriyamma, Harapanahalli Bheemavva, and others who have made significant contributions not only from the literary point of view but from that of spiritual attainment as well.

The Central Message

In the socio-religious history of Karnataka, the Hari-dasas' played a distinct note. They saved religion from lifeless rituals and the control of so-called scholastic circles, and brought it closer to the common people. From this point of view, their concept of 'devotion' had a revolutionary dimension. They not only recreated various incidents from such Puranas as the Bhagavata, but they redefined them as well. They established the primacy of repetition of the Lord's name in all spiritual practices. This may even be construed, in a way, as an alternative to the Vedic ritualistic tradition. On the one hand, this divine name of the Lord brought each and every person into the spiritual fold, and on the other it unified the community, erasing distinctions of caste, class, and creed. Purandara-dasa observes: 'O mind, do not forget to repeat the name of Lord Hari. Why need one perform sacrifices and rituals? Why become a mendicant or a monk? Loudly chant the name of the Lord who rests on Adishesha, praised by the sage Narada.'

Ritualistic performances are external in nature, whereas the repetition of the holy name is internal. According to the Haridasas, it is this shift from the external to the internal that makes spiritual practice more meaningful. In this type of sadhana, there is no place for 'middlemen.' Ritualistic practices, though they admit a few into the fold of religion, leave out the majority. On the contrary, the *nama-sadhana* of the Haridasas includes everyone and excludes no one. It prescribes no preconditions for sadhana:

In this age of Kali, if one chants the name of Hari, generations after generations will be liberated. Remember Him who is easy to obtain through simple devotion. Do not say 'I do not know how to take a holy bath; and I cannot observe the vow of silence.' Do not say 'I know not the ways of worship and the means of pleasing the Lord, since I am wretched.' Do not say 'I know not the ways of repetition of the holy name and performance of penances and am not initiated by a holy man'. Find a means by which to remember Him whose glory has no end.

Rituals demand a specific time and place for their performance. One cannot observe them according to one's own convenience. But this is not the case with remembrance of the holy name. Not only that, such remembrance helps bridge the gap between the so-called secular and the spiritual. The way of remembrance accepts day-to-day activities in their entirety and urges one to spiritualize every single moment. This view is aptly illustrated in a famous composition of Purandara-dasa that gives a long list of daily activities and ties them to *nama-sadhana*:

Why not chant ‘Krishna’ when by doing so

all difficulties will vanish?

When you have attained the human birth

and are endowed with a tongue,

why not chant ‘Krishna’?

While waking up from sleep

why not chant ‘Krishna’?

Moving hither and thither in the household

why not chant ‘Krishna’?

Losing control of your tongue while talking,

why not chant ‘Krishna’?

While treading a path carrying burden,

why not chant ‘Krishna’?

While you smear your body with perfume

and enjoy the taste of betel leaves,

why not chant ‘Krishna’?

When in the joyous company of the sweetheart,

why not chant ‘Krishna’?

While conversing in a lighter vein,

why not chant ‘Krishna’?

Considering this too a duty amidst many others,

why not chant ‘Krishna’?

When you are caressing your child

why not chant ‘Krishna’?

Seated on a luxurious bed

why not chant ‘Krishna’?

The Haridasas stress this internal attitude more than anything else. Even if some people engage themselves in all types of ritualistic practices, but lack sincerity of purpose, the Haridasas dismiss them as indulging in mere show:

This is nothing but showy renunciation: These people have not an iota of devotion towards our Lord. They get up at dawn and shiver terribly to show to others that they have had their bath and make them wonderstruck, with all the ego, jealousy, and anger full to the brim within. They gather all the vessels of shining brass and copper as if it were a brassware shop and light many lamps before them so that they glitter. This is the kind of deceitful worship they offer. With the rosary beads in their hand and mantra in their mouth, they put on a veil of cloth and contemplate not God but woman (ibid.).

It is also to be noted here that according to the Haridasas, '*dasatva*, the state of being a *dasa*' is not merely a nomenclature or a designation. Nor is *dasatva* a state of inaction or inertia. It is a very positive process by which an aspirant consciously loses the ego and surrenders completely to the Lord. Even in this process the devotee does not proclaim, 'I will become a *dasa* of the Lord.' It is their contention that if the Lord 'accepts' their *dasatva*, they may become one. Hence, this elimination of ego is not only an end, but is also a means. To quote a famous composition of Purandara-dasa: 'Make me your slave, Venkataramana, you, the Lord with a thousand names. Eliminate my bad qualities; fix your shield of compassion to my soul; grant me the service of your feet; bless me by placing your lotus-like hand on my head.'

One interesting feature of this sadhana is that the devotees not only take some responsibility upon themselves, but they fix an equal amount of accountability on the Lord himself! Both the devotee and the Lord enter into an 'agreement' to this effect. Says Purandara-dasa: O Krishna, let there be an oath upon you and an oath upon me; and let us both have the oath of your devotees. If I do not utter your name, let the oath be on me; and if you do not protect me, let it be on you. If I adore others leaving you, let the oath be on me; if you forsake my hands, let it be on you. If I deceive you by my mind, body, and wealth, let the oath be on me; and if you do not fix my mind in you, let it be on you. If I associate with the wicked, let it be on me; if you do not make me free from this worldly affection, let it be on you. If I do not make friendship with the virtuous, let it be on me; and if you do not dissociate me from the wicked, let it be on you. If I do not resort to you, let it be on me; if you do not protect me, O Purandara Vitthala, let it be on you.[13]

This *dasatva* of the Haridasas has other dimensions as well. At the spiritual level, the *dasa* actually becomes a master of his own senses, while those who claim to be masters are actually slaves to desires. At the socio-political level, the Haridasas may be considered free souls who declined to be ruled by any human superiors. They virtually challenged kingship with their spiritual courage: 'When Lord Krishna is there to bestow his supreme blessings, what need is there to serve any mortal?' was the stand taken by Guru Vyasaraya when he was being greatly honoured by the kings of the Vijayanagara Empire for his spiritual attainments. A similar stand has been taken by the other Haridasas too. Completely surrendering oneself to the Lord and desiring nothing has been the main feature of their spiritual discipline. In fact, one cannot draw a line of distinction between what constitutes sadhana in this tradition and what does not. Existence itself, in all its totality, becomes the

theatre of spiritual practice. The culmination of this idea may be found in one of the songs of Kanaka-dasa:

This body is Yours; so is the life within it; Yours too are the sorrows and joys of our daily life. Whether sweet word or Veda or study or law, the power in the ear that hears them is Yours; the vision in the eye that gazes unblinking on beauty of young form, yea, that vision is Yours. The pleasure that we feel in living together with the fragrance of musk and sweet scents, that is Yours; and when the tongue rejoices in the taste of its food, Yours is the pleasure with which it rejoices. This body of ours and the five senses, which are caught in the net of illusion, all, all is Yours. O source of all desire that the body bears, is man his own master? Nay, all his being is Yours (78).

For the Haridasas, the practice of devotion is not something abstract or conceptual; it is that which transforms the aspirants and keeps them in divine communion every moment of their lives.

While describing the qualities of a devotee in one of his songs, Jagannatha-dasa prays to the Lord to keep him in such holy company always. Portions of the song run like this:

O Ranga, the ocean of mercy! Protect me, having bestowed upon me the union of the auspicious devotees that sing your fame. They [the devotees] do not know any other God except you. They shall never forget the favour done by you without any motive. They shall never do away with the service they do at your feet every day. They are not aware of any other thought except that of the highest Truth. They remain just like the deaf and the dumb. They never entertain in their mind any wicked contrivances. They never accept at any time anything which is not [first] offered to you. And they do not hanker after the pleasures of liberation (moksha) either. They [always] believe that victory and defeat, profit and loss, honour and dishonour, safety and danger, pleasure and misery, gold and wood, the lovable and the ugly, praise and insult, and the like are all subordinate to your will. They are unswerving devotees (*ekanta-bhaktas*) like the gods. They are the followers of rites and observances suitable to the country and time. They are free from the snare of desire, anger, love, passion, and other vices. And they are capable of [bestowing] blessings and curses. They consider that whatever is eaten and fed is all sacrifice to you. They enjoy the nectar of your name like the bee [that enjoys fragrance]. And they consider that their wives and children are all your slaves. They never forget at any cost their usual observances. They are worshipped by [all in] the world. They never cringe [for anything] with meekness. They never accept anything that comes from your enemies, and they give whatever is begged of them. They are ever joyous. They laugh, they weep, and they dance [in ecstasy]. [They] the Bhagavatas never desire for riches, nor [do they seek] poverty. They never remove their mind from you at any time. O Jagannatha Vitthala, how great and how blessed are your devotees!

Forms of Literary Expression

The Haridasa literature has two important aspects: the philosophical and the literary. The main compositions of the Haridasas are in the form of *kirtanas*, songs, *ugabhogas*, non-metrical short pieces, and *suladis*, compositions set to seven different talas, traditional metrical patterns. Kirtanas are also known as *padas* or *devaranamas*. Normally they begin

with a *pallavi*, or refrain, followed by three to five stanzas that elaborate the idea or the emotion expressed in the refrain. The last stanza contains the *ankita*, which identifies the composer. The majority of *ankitas* are prefixed to the name 'Vitthala': Purandara Vitthala, Vijaya Vitthala, Gopala Vitthala, and so on. This is because the Haridasas are traditionally devotees of Panduranga, or Vitthala, of Pandharpur in Maharashtra. As a form of literary expression, the kirtanas have two facets: one is the 'text' or linguistic content; the other is the 'performance' or traditional rendering. It is at the stage of performance that many fresh shades of expression unfold. The development of this form to its fullest artistic reach is the unique contribution of the Haridasas to the Kannada literary tradition. Spontaneity is one of the main features of these compositions. They take shape according to the need at the time of its expression. Though musical performance is the main form of expression, the compositions are not meant to demonstrate the features of musical raga. In this respect, the Haridasas differ from the Vaggeyakaras or composers like Tyagaraja. The Haridasa compositions are more *bhava-pradhanathan raga-pradhana*, that is, they give precedence to sentiment over melody; and this is attested to by the very linguistic and prosodic nature of the compositions. The features that the Haridasa compositions exhibit can be grouped into a few select patterns, the possibilities of which each composition tries to explore in its own distinct way. These compositions are not 'tuned' to music. Though the compositions have both raga and tala content, these are intrinsic to their structure, not extrinsic. Even their metrical patterns and tala forms differ from the classical tradition in being more akin to *desi*, local, structures.

'We should live thus'

The study of the Haridasa tradition amply demonstrates how a devotional movement can take people nearer to God. Even today, there are thousands of *bhajana mandalis*, or singing troupes, across Karnataka that sing Haridasa compositions in chorus, and the majority of these troupes are of women. Moreover, theirs is not mere singing but a ritualistic performance wherein a definite method is followed. And this method has become part and parcel of the daily routine of the common folk. Each and every daily activity is associated with some song or other of a Haridasa. For instance, there are countless songs which depict mother Yashoda waking up, bathing, adorning, feeding, and playing with the child Krishna. Mothers perform similar activities with their children singing these songs, thereby elevating the mundane to the level of the divine. Several passages, proverbial statements, idiomatic expressions, and punch lines of the Haridasa kirtanas have found their way into the Kannada diction, and can be heard in routine conversations of even the illiterate. Without particularly knowing the author, people recall a line or two from a song and say, '… we should live thus.' The Haridasa movement is democratic in the true sense of the term—by the people, of the people, for the people. What more can we expect from a literary tradition? It has made the land, the language, and the people blessed.

*****

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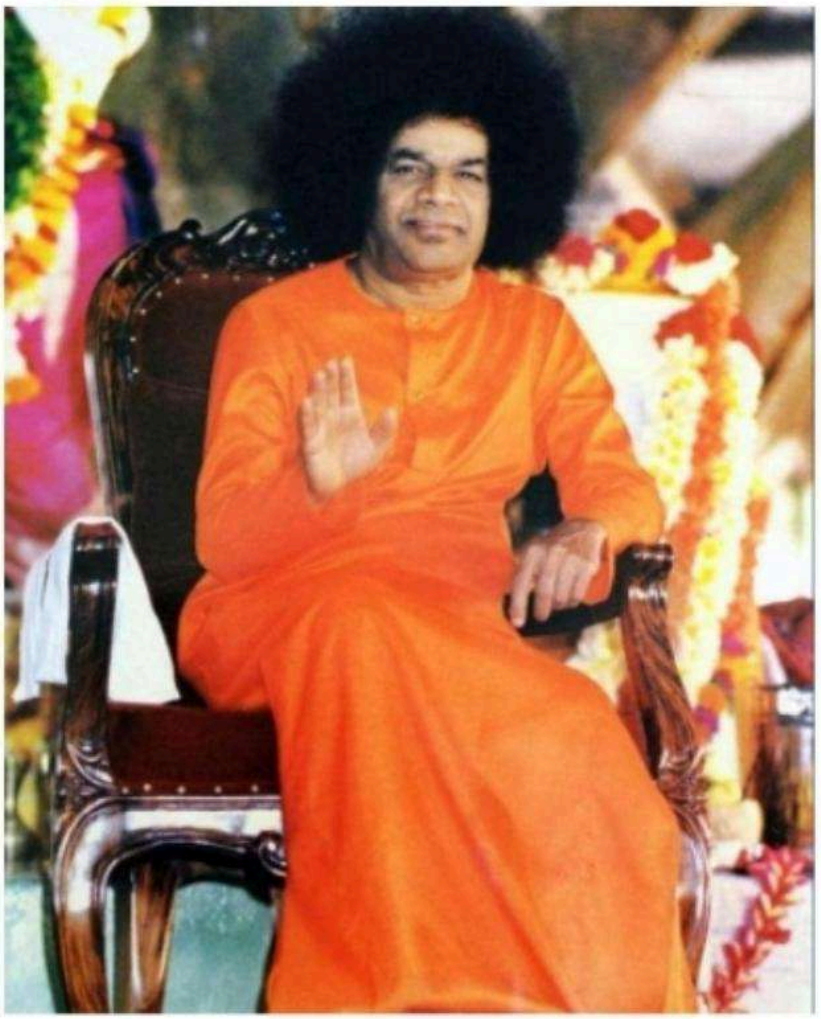
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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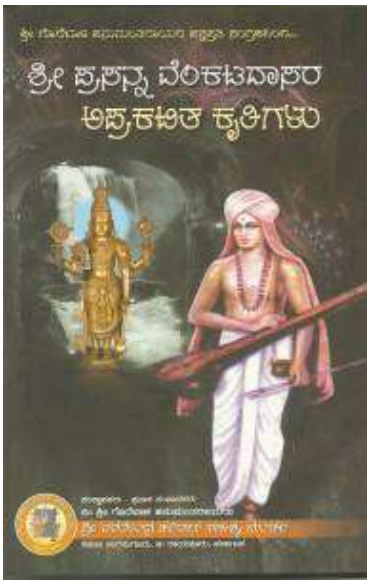
PREFACE



This free ebook gives briefly the info about: "**Sri Prasanna Venkata Dasaru of Haridasa Tradition - Karnataka, India".**

Details of birth and early life of Sri Prasanna Venkata Dasaru, Background, blessed by Lord Venkateshwara Himself, his physical guru, his works - and many songs, Teachings, his miracles and legacy, finally entering vrindavana (samadhi)….etc are given in great detail. Appeal for donations for the Project on building a memorial to the Dasaru is also shown..

Links to YouTube videos give videos of Sri Prasanna Venkata Dasaru's biography -life and his works, a discourse on his life and works, his kritis and keerthanas sung by famous singers ….etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
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Sri Prasanna Venkata Dasaru

From Meta AI

Sri Prasanna Venkata Dasaru was **a Haridasa saint and devotee of Lord Venkateshwara who lived in 17th century Karnataka**. He was a poet, composer, and teacher who taught people about morals and the path to heaven. [1, 2]

Life: [2, 3, 4]

- Born in 1680 in Bagalkot, Karnataka
- His childhood name was Venkanna
- His father, Narasappayya Kakhandaki, was a Brahmin who studied Vedic scriptures
- His mother, Laxmibai, was a devotee of Tirupati Sri Venkateshwara
- He lost his parents at a young age and was raised by his older brother

Work: [2]

- Composed many keertans, Suladi, and Ugabhog
- His compositions include "Samastnaama manigana satkarana" and "Naradaru Korvani Vesha talda karitre"
- He taught people about morals and the path to heaven

Legacy: [2]

- His Punya Dina, or "Araadhana", is celebrated annually in Bagalkot [2]
- A movie about his life, Sri Prasanna Venkatesha dasaru, was released in 2023 [1]
- The Sri Prasanna Venkata Cultural & Charitable Trust was established to help the poor and deserving [5, 6]

Generative AI is experimental.

[1] https://www.imdb.com/title/tt28329706/
[2] http://www.prasannavenkatadasaru.org/
[3] http://www.prasannavenkatadasaru.org/history.html
[4] https://madhwasakha.com/ritual/shri-prasannavenkata-dasaru-aradhana-dasaru-/161
[5] http://www.prasannavenkatadasaru.org/organization.html
[6] http://www.prasannavenkatadasaru.org/uploads/4/8/7/0/4870149/sri-prasannavenkata-smaraka-bhavana.pdf

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श्री शात्प्राप्त सुविज्ञानम् श्रीशैक निरतं सदा ।

प्रसन्न वेंकटार्योमे भूयात् सर्वार्थ सिद्धये ।

Period: 1680 – 1752

Punyadina: Bhadrapada shuddha yEkAdashi

Birth place: Bagalkote

Ankita: “Prasannavenkata” or “Prasannavenkata Krishna”.

Contemporaries: Vijayadasaru, Gopaladasaru,

Contributions: More than 600 Keerthanegalu, 20 Ugaboga, 9 Suladigalu and 3 kolu haadu

Shree Prasanna Venkata Dasaru, called by name Kakhandaki Venkappayya was born in 1680 AD at Bagalkot and lived for 72 years. Shree Prasanna Venkata Dasaru lost his parents in early childhood & was under the care of his elder brother. His sister-in-law always ill treated him. One day Venkappayya asked his sister in law for a cup of buttermilk as he felt thirsty after hard work in the fields. His sister in law refused to give him and she chose to pour the butter milk to the vessel of the cow informing that by doing so the Cow may yield more milk, than giving it to a dull-headed cowherd.

Annoyed by the prejudice of his sister-in-law, Venkappayya left the house. He joined a party of Chappara Devaru (Pallakki Containing the Idol of Lord Venkateshwara) going to Tirumala by foot and his association with religious people, Satsanga, led him to total dedication to Lord Shreenivasa. Venkappayya surrendered himself to Lord Venkateshvara with Sarva Samarpana Bhava and was enlightened by lord Shreenivasa who blessed him by writing the Ankita “Prasanna Venkata Krishna” on his tongue.

One day, his Bhaktiya Parakashthe put him on the stage of a bliss & he happened to remain in the inner part of the Tirumala Temple unaware of closure of temple doors and remained there whole night. The next morning, Priests seeing him inside the temple drove him out angrily. It seems Lord Shreenivasa did not approve this action. He ordered the priests to give him his own Prathimaaroopa with Shreedevi- Bhoodevi and a Tala, Tamboori, Bettha and Gopala Butti which he used throughout his life.

By the grace of Lord Shreenivasa, Shree Prasanna Venkata Dasaru composed a number of keertanas, Sulaadhis, Ugabhogas, Mundige and he translated the Bhagavatha Dashamaskanda into Kannada in the form of songs. It appears Dasaru was blessed with the Darshan of Lord Shreenivasa several times & Perhaps his famous Kruti "Tappu Nodade Bandeya" was a spontaneous outcome when he obtained “Sakshaathkhara " of Lord Shreenivasa first time. Recital of His Composition "Bideno Ninnaghri Shreenivasa" has become an integral part of every Dasa Sahitya Function.

Shree Prasanna Venkata Dasaru was well aware of the need of Niyata Gurugalu & that Guruvina Gulamanaaguvatanaka Doryedanna Mukuti. With samskara of Scholar’s family,

though uneducated in the childhood, he learnt Shastra under Mudgala Janaradhanaachara of Galagali even after Sakshatkaara.

Although Prasanna Venkata Dasaru composed thousands of keertanas, suladi and ugabhogagalu, As per Kannada and Culture publications of samagra Dasasahitya Samputa-8 in 2003 , it was 449. With the support of Varadendra Sahityamandal, Lingasur and individual researchers like Laxmikant Patil and other traditional Bhajana Mandali Members & Individual Seva Kartaru another 180 unpublished krutis have been located and as of now 630 Keertanas are available. The search to locate the other compositions is still on, to see if they are available in any of the traditional houses in the interiors of Karnataka. Many of his compositions have been sung by famous Dasa Sahitya singers like Pandit Bhimsen Joshi, Puttur Narasimha Nayak, Sri Anant Kulkarni (from Bagalkot and devotee of Dasaru), Madhava Gudi, Prasanna Korti and many more.

His ugabhoga on Nava vidha Bhakti is simple, lucid and appealing. His works include, Shatcharana Padhya maala, Naradha Koravanji, NarayaNa panjara, Bramara Geetha, Gopi Geetha, Sathya Bhama Vilaasa, Poorvaardha Dashama Skandha Bhagavatha & many songs in simple Kannada. Some of them on Balakrishna meant for tiny tots also.

His song:

Chanchalisadhiru Neenu Chathuranaagu |

Innu Vanchisadhe Sakalavannoppisu Harige Manve ||

is very famous for Neethi Marga speaking about the conditions of “mind”. He says that one should attain vairagya in Vishaya PadhaaRtha and always concentrate mind on God .

On Ekadashi day Bhadrapada Shukla paksha, Shreenivasa gave him Darshan in the form of Balakrishna and engrossed seeing the Paramathma’s Roopa, spontaneous kruti emerged at the end of his life. "Daro Nee Chinna Daro”. That was the last dEvadanAma he composed . He attained Vaikuntha on the same day in 1752 AD.

His old house At Bagalkot is now submerged under waters of Upper Krishna Project and the same is relocated at C-35 Sector No-3 Nava Nagara Bagalkot.

Shreedevi-Bhoodevi sahita Shreenivasa prathima roopa and Tala, Bettha (stick), the Sangli Tamboori & Gopala Butti which he used throughout his life can be seen in this house now. Lord Krishna danced to his song “Kartha Krishnaiya nee barayya" and this idol can also be seen.

Shree Prasanna Venkata Dasaru lived in Badami also for several Years & he installed Mukhya Prana Devaru on the bank of Agasthya Teertha. There is also one Big Chabutara (Katte) that is known by his name as "Prasanna Venkata Dasara Katte".

The Mysore University Adhyana Samsthe has brought out two Books containing his life History and compositions and second one on his Bhagavata. There is another treatise by Sri Krishna Kolhara Kulkarni on him. The TTD publications have brought a book ‘Srinivasana HaDugaLu’ containing compositions of Sri Prasanna VenkaTa Dasaru with commentaries on each song. Popular Kannada Novelist Smt Rekha Kakhandaki who is also a membar of

Dasara family has brought out life history & his contribution to Dasa Sahitya in the form of Novel "Shree Prasanna Venkata Vijaya", which is worth reading.

Sri Prasanna Venkata Prakasahana, a subsidiary of Sri Prasannavenkata Cultural & Charitable Trust (R) Bangalore was formed in 2010 with active participation of Dasara Vamshastharu in general & Dr Subhash Kakhandaki in particular and it is dedicated to Samshodahane (Research) of Haridasara krutis and Publication and is bringing out as many works of Shree Prasanna Venkata Dasaru as possible every Year. The Trust is a non profit organisation with the main aim of Jnana Prasara of Dasaru, hence sales proceeds of the book will be used for publication of Dasara Kruti's and bringing out Dasa Vani CD every year. For the last 5 years 12 Books & 4 CDs have been brought out by the Trust.

With unstinting efforts of this organisation and other organisations Like Varadendra Haridasa Sahitya Mandal Kasaba Lingasugur , various Bhajana Mandals and various individuals, it has been possible to bring out 180 unpublished new krutis of Dasaru in the last three to four years.

Some of the krutees by him may be summarised as follows :

- “Satyabhaama Vilasa” or “Srikrishna Paarijata” – It has 51 stanjas

- Narayana Panjara – It has 40+ stanzas – comprising of stuti on Srihari

- Bedha Muktavali – It is a kolu haadu – praising all the devates taratamyanusaara – Madhwa matha samarthana kruti

- Samastanama Manigana Shatcharana Padyamala – It has 70+ Stanzas – another Haristuti – with more samskruta influence

- Narada Koravanji – This is a kruti – wherein Naarada will come as a Koravanji to narrate Rukmini’s birth, Rukmini Kalyana, etc

- Bhagavatha – Krishna Charite

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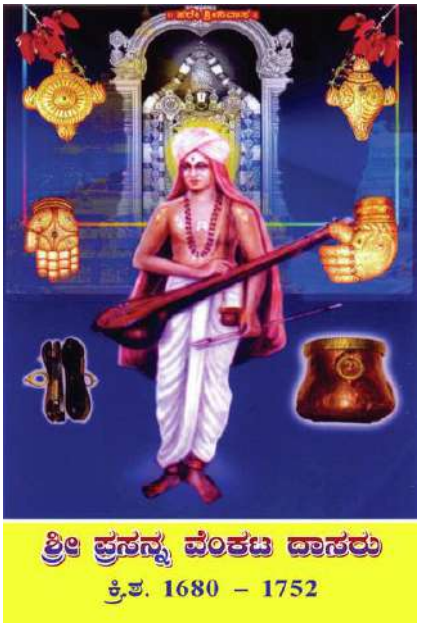
Ref: prasannavenkatadasaru.org

SRI PRASANNA VENKATA DASARU



The History

Bhakti or Haridasa concept originated from the relationship of Yeesha (Sri Hari or God) and Dasa (Servant of God), which was demonstrated by Mukhyapranadevaru (Hanuman) as the true servant of Lord Rama. Followers of Dwaita Philosophy strongly believe that Mukhyaparanadevaru took the avatar of Sri Madhvacharya in Kaliyuga. Hence strongly believe that Bhakti or haridasa movement in Karnataka, was inspired by Sri Madhvacharayara (founder of dvaita philosophy), Dwadadasha stotra, which contains 'Ridam' 'Laya' 'Talla'and sangeet bhava .Subsequently, in the 13th century, Sri Narahari Theertharu, a direct disciple of Sri Madhvacharyaru bolstered the growth of bhakti movement by composing few devotional keertanas on lord Sri Hari in kannada. (However some schools of thought believe that Bhakti or haridasa movement in Karnataka was initiated by Sri Achalananda of Bangalore district in the 9th Century (801 – 879) which is disputed by many scholars). While this did not progress for too long, the bhakti movement began to lose its momentum in the 14th century. In 15th century, Sri Sripadaraja, a great madhva saint of Padamanabhatirthara peetha, resuscitated the bhakti movement again, by composing innumerable kirtanas, suladis, ugabhogas in Kannada. With his literary contributions, the bhakti movement rose to its zenith during the period 1446 -1600.

Sri Vyasatirtha, a disciple of Sripadarajaru, established Dasakkota and Vyasakoota with the support of the then Vijayanagar emperor, Sri Krishnadevaraya. Vyasa tirtha himself composed hundreds of keertans Great Haridasas like Sri Purandara Dasaru & Kanakdasaru became disciples of Vyasatirtha. They were also core members of Dasakkota. They composed thousands of keertans in praise of Sri Hari which bestowed ethical and moral influence on the society. Sri Purandara dasa is also considered as the father of Carnatic

music. This was the golden year of Bhakti movement in Karnataka. Sri Vadirajaru, another great saint of Madhava lineage, further ameliorated this movement by composing hundreds of keertanas, suladis etc.

Thus far, was an overview of bhakti movement over the period 13 – 16 century (from Madhvacharya to Sri Vadirajaru). Following this period, in 17th century two great Haridasaru born in Bijapur district north Karnataka, one is Kakhandaki Mahipati Dasaru (1611-1681) and another one is Bagalkoteya Sri Prasanna Venkata Dasaru (1680 -1752). Sri Mahipati Dasaru also made very significant contributions to Haridasa Sahitya. Subsequently, it was our "Kathanayaka", Sri Prasanna Venkata Dasaru (1680 -1752) and his contemporary saints like Sri Vijayadasaru, Sri Gopaladasaru, Hellavan Katte Giriyamma,and Sri Jagannatha dasaru, who further nurtured bhakti movement and pushed to greater heights. The 17th - 18th century period marked another golden era for bhakti movement after Vyasarayara's Dasakoota and Vyasa koota.

With this brief historical backdrop of the bhakti movement in Karnataka, let us progress to the life history of our Kathanayaka, "Sri Prasanna Venkata dasaru".

Sri Prasanna Venkata dasaru was born in 1680 at Bagalkot, now a district head quarters in Karnataka state, located on the banks of river 'Ghataprabha' – a tributary to Krishna' river. His childhood name was Venkanna. His father, Sri Narasappayya Kakhandaki was a learned Madhva (Dvaita sect) Brahmin, well versed in Vedic scriptures, Dvaita shastras and Pourohitya(priestly) rituals. Venkanna's mother, Laxmibai, was a great sadhvi and a devotee of Tirupati Sri Venkateswara. They originally belonged to Kakhandaki village near Bijapur (Karnataka State), which housed one of the well known Brahmin Agraharas. Another famous Haridasa from Kakhandaki village was Sri Mahipati Dasaru

During the 17th Century, Bijapur was invaded by Mughal ruler which caused Hindus (particularly Brahmins) to be harassed making it hard for them to live . Many Brahmin pandits migrated from Kakhandaki village to other places. Sri Nrasappayya's family was also one among them, who came to Bagalkot, which was under the rule of a Hindu maratha Killedar at that time. Moreover, Bagalkot was another well known Agrhara of vedapandits of dvaita school of Philosophy. It housed many vedadhyayanan Gurkulas (vedic schools) for study of Dvaita philosophy and other vedic scriptures in addition to ritualistic mantras.

After migrating to Bagalkot, Nrasappayya lived with his first son Raghvendra and wife Laxmibai, in a small house on a Killa street (also called 70th street), where over seventy learned Vedapandits lived. Sri Raghavendra began learning Sanskrit and Vedadhyayana in Dvaita gurukulam and soon became a vedic scholar. He then started supporting his father in discourses on puranas and in pourohitya (priestly)works. Narasappayya, being a great scholar as well, taught dvaita Vedanta to many, through bhagavata purana ,Sudha patha, dvaita granthas etc. Narasappayya & his wife were staunch devotees of Lord Venkateshwar. He lived a happy and contented life with his family, accepting with great humility, whatever they received through 'dana' as the blessings of 'Sri Hari'.

Many years later, our "kathanayaka" – Venkanna, was born to this couple at their old age. Narasappayya and his wife were worried as to how they would raise this son and make him a great Dvaita scholar like their first son Raghavendra. They were not sure if they would survive till he reached the age of going to guru kula (vedic school). They then consoled

themselves thinking, “who are we to worry about this, when we accept whatever comes, as the Varaprasada(blessing) of Lord SriVenkateswara. When Sri Hari blessed us with this Santana (son) at old age, we accepted him as Prasada of the lord. He must have blessed us with a son for a specific purpose, hence he will take care of him”

Mother Laxmibai imbibed this thought into Venkanna’s mind that Lord Venkteshwar is the real father and mother to all the people and the creatures in this world. There is nothing that happens without his will. He always protects, feeds and takes care of the people who pray and surrender to him with full devotion. Venkanna’s mother used to sing devotional kirtanas of Lord Sri Hari early in the morning, during pooja time in the afternoon and again in the evening. Venkanna always used to be by her side when she sang, being completely immersed in devotional kirtanas. When Venkanna was inquisitive about the meaning of the kirtans that his mother sang, she used to explain the profound divine meaning of the same to him. She used to tell him the divine stories of Bhakta Prahlada and Dhruva, explaining how as children, they surrendered to lord Sri Hari with full devotion and how the lord would always bless them, protect them and fulfill all their wishes As a child, Venkanna was greatly influenced by the teachings of intense bhakti from his mother. His mother was very affectionate and caring towards the cows they had at home. She used to tell Venkanna all of gods are present in Cows and by serving them, one will get punya (results of good actions) of serving all Gods. He used to assist his mother in taking care of these cows, by taking all the cows to the riverside for grazing. Particularly, cows named Gange & Gauri, and their calves were more attached to him. While he was on the river side, he used to sit below the big banyan tree on the bank of the river, recollecting the divine stories & bhajans told by his mother and being engrossed in praying and meditating on Lord Venkateshwar.

One day, Narasappayya and Laxmi bai decided to perform Upanayanam(thread ceremony) of the little boy Venkanna ,thought to be of a tender age of about eight years. They were getting older and their health was deteriorating due to which, they felt they might not survive much longer. Hence, by performing his thread ceremony, he could start going to gurukula (vedic school) for Vedadhyayaana (learning Vedic scriptures). They picked an auspicious day in kartika masa and performed the thread ceremony of Venkanna, after which, Narasappayya did Gayatri Mantropadesh to his son.

After a few months, Laxmibai’s health began to deteriorate further. She knew she would not live any longer. She told Venkanna that the god of death (Yama) is knocking at her doors. She consoled him saying, “don’t feel you are going to be an orphan after my death. Lord Venkateshwara is always with you, he is your father and mother. He will always protect you and take care of you. You must always pray to him”. After Venkanna’s mother passed away, Nrasappayya saw no vigour left in his life. Just a few months passed, when Nrasappayya was also on his deathbed.

Both Raghavendra & Venkanna were orphaned. Their neighbors helped them with their daily necessities for a few days. They later advised Raghvendra to get married so that once his wife comes home, she can take care of the house and provide motherly care to the little boy Venkanna. Raghavendra acceded to their advice and his neighbors got him married to Kaveramma, daughter of a poor dvaita Brahmin from nearby village.

After Raghavendra's marriage, he shouldered the responsibility of running his family. His job being paurohitya (religious ritual work), required him to tour surrounding villages on most of the days. This fetched him sufficient money and food grains to support his family. He had no time to care for his brother's needs, even to the extent that he did not bother to enroll him to gurukula for learning sanskrit and vedic scriptures. On the other hand, Kaveramma was also very cruel and selfish by nature. She engaged Venkanna in doing all the household work, like sweeping the floor, cleaning utensils, washing her clothes in the river and sending him to graze all the cows instead of sending him to gurukula for learning. All the boys of his age in the locality were going to gurukula, except Venkanna, being denied of such an opportunity by his brother. Venkanna was not even fed properly by Kaveramma. She used to feed him stale jowar roti with Chilli powder chutney, while she and her husband would eat all the fresh and tasty food.

Raghavendra was blissfully unaware of Kaveramma's inhuman treatment of Venkanna. His pourohitya work left him no time to care of Venkanna. In front of her husband, Kaveramma would pretend to be taking good care of Venkanna. She was so haughty and headstrong that Raghavendracharya himself was afraid of her.

Venkanna's parents had taught him good samskaras. As a result, he was a person of placid disposition even though Kaveramma, who was supposed to shower motherly affection on Venkanna, behaved brutally harshly with him. At that tender age, he faced a lot of humiliation. The other boys who were studying at the Gurukula, used to mock him since he would spend all his time either taking the cows for grazing or doing household chores, instead of studying vedic scriptures. Venkanna used to disregard their comments. The only close friends he had were the cows 'gange', 'gowri' and the birds. Fond memories and inspiring teachings of his mother accompanied him all the time. As a young boy, Venkanna was an ardent devotee of lord Sri Hari and strongly believed that everything that happens in life is by Sri Hari's wish and will. He would simply accept whatever comes his way as god's wish. He had learnt a few devotional songs in his early childhood, just by listening to his mother sing. Though , he would graze the cows & do the household chores as per the orders of his brother's wife during the day, he would attend vedic & religious discourses at nearby Hanuman temple at night.

Although Venkanna was calm and composed, diligently performing the tasks assigned to him, there was a limit to the humiliation he could stand. It was a sweltering summer day in Bagalkot, Venkanna was feeling very thirsty , hungry and exhausted. He asked Kaveramma for a glass of buttermilk. Kaveramma refused to give him buttermilk, instead, scolded him in foul language and ill-treated him. At that moment, Venkanna felt very dejected and lamented about what his life had become. He was not able to get even a glass of buttermilk. He tells his sister in law that he can not stay any more in the house. He leaves the house without informing his brother.

Venkanna was about 10 -12 years of age, when he left home. Although he had no formal training in vedic scriptures & shastras, he had been bestowed with divine samskara from his mother during childhood. His mother's last words were ringing in his ears … " Venkanna, we are your father and mother just for a short duration in this visible world. Your real mother and father is Lord Sri Venkateshwara, He is the eternal father and mother for the whole world, He is called " Anatho Deva Rakshakah ". He takes care of every creature in this world, you

are not an orphan, he is with you, trust him, pray to him and surrender to him with pure devotion, he is there to take care of you always",

After Venkanna leaves the house, he sees a big crowd of people walking with 'Palike(palanquin)' of Sri Venkateshwara in the next street. They were all singing divine bhajans and dancing to the divine tunes with tamboori in front of the 'Palike'. He joins the crowd and with full devotion, starts chanting bhajans along with them. One of the elderly persons in the crowd observed the deep devotional involvement of this boy in chanting lord's bhajans. After some time, he asked him who he was and what his name was. Venkanna tells him his name and says he is an orphan. Venkanna, enquiries as to where the bhajana mandali is heading to. The elderly person sympathizes with Venkanna saying… "Venkanna, you are not an orphan. Lord Venkteshwara takes care of everybody. How can you be orphaned? This bhajana mandali is going to Tirupati along with Venkatesh devaru in the palike." His words remind Venkanna of his mother's last words.

Venkanna had the desire to join the bhajana mandali. He asked the elderly person if he could join them. The elderly person said, "It is all God's wish. Who I am to say no to your request". Venkanna then joined the group, chanting and dancing to Hari sankirtan. Enroute to Tirupati, they visited many holy places. He meditates on the lord's name all the time, chanting and singing lord's leelas, listens to discourses by pandits on the essence of Bhagavat purana etc. This constant satsang (company of Divine people) brings a divine transformation in him and the boy gets transformed into a true devotee of Srihari.

The bhajana mandali reaches Tirupati after walking for a few months (pada yatra). They all take a holy dip in Kapil thirtha, at the foothill of Tirumala. They then proceed to have darshan (glimpse) of Lord Kapileshwara and Lord Narasimha.Before climbing up the hill to reach the Tirupati temple, they touch the earthen dust of the foothill and offer their salutations to it as they consider it to be the dust of the feet of Sri Hari. The elderly person in the group narrates the incident of Sri Vadirajaru to Venkanna. He says, "When SriVadirajaru (Madhva saint & well known tapasvi) came to Tirupati and began climbing up the Tirumala hills, he saw Lord Venkteshwar in the form Saligrama (holy stone) spread over the entire Tirumala hill. Seeing this, he could not put his foot on the hill, instead, he climbed up the hill on his knees. That was the "bhaktiya parakashte "(devotion par excellence) of Sri Vadirajaru. His devotion to lord showed the world that God is all pervading, he is everywhere". Hearing to this story, Venkanna was overwhelmed with joy and gets into intense bhakti or trance meditation (Dhayna) stage.

Venkanna climbs up the hill along with other devotees in the group. The moment they reach the Galigopuram (ancient temple tower enroute), all devotees chant the lord's name "Hare Srinivasa, Hare Venkatesha, Govind ..Govind Hare ..Mukunda !!" with intense devotion. When they climbed up further and see the main temple's Maha gopuram, the whole group became vibrant with intense devotion and started to dance and chant "Hare Srinivasa... " Hare srinivas ".

Venkanna, along with the other devotees in the group, came to Swami Puskarani Theertha (Holy pond) , prayed to the lord, did sankalpa snana (taking divine bath in the pond), did his Sandhyvandane (morning prayers) and took the darshan of Varaha Swamy on bank of swami pushkarini .He then proceeded to take the darshan (glimpse) of the lord in the Lord

Venkateshwara temple. As usual, the temple was crowded with a lot of people waiting to have the lord's darshan. So Venkanna decided to wait at the entrance of the temple until the rush reduced. After a while, he entered the inner sanctum (Garbha gudi). When Venkanna stood face to face before the deity Srinivasa , his joy knew no bounds. He raised his hands high up paying salutations to the lord. Completely surrendering himself to the lord, he cried out loud "Hare Srinivasa"!! His voice rolled in waves and touched the feet of Lord Srinivasa. He was totally engrossed in praying to the lord, not being aware of anything happening around him. He came to consciousness when the temple servant pushed him out. Then Venkanna came out from the inner shrine and went around it on outer prakara (outside the shrine). He then joined some Haridasas singing glories of God outside the shrine. A few minutes later, the priest brought food, offered it to God as "naivaidya" and then distributed it to the devotees as prasadam.

The inspiring darshan of lord Venkteshwara, participation in the sankirtana congregation and the prasadam distributed by the priest every afternoon made Venkanna ecstatic, and motivated him to stay for longer in Tirumala. After having the first darshan(glimpse) of lord Srinivasa, he sat outside, on the temple steps and started recalling the magnificent image of the lord. - the smiling face with divine charm around him. Venkanna used to have the intense urge of seeing the lord in his real blissful form (Chaitanya murthy). He used to pray and cry with intense devotion saying "Hey Lord, I will never leave your feet, please accept my pure devotion and give me a glimpse of your real form ". After he had the glimpse of the deity for the first time, he was so overwhelmed that he had forgotten about himself. He used to sit on top of the Narayana hill and meditate on Srinivasa. At times, he would go to Papanasini river and meditate on its bank. He used to sleep on an old stone gazebo (Mantapa) at night. He used to feel the strong presence of lord in every place and in everything. Several months passed, Venkanna was still anxious for the glimpse of the lord Srinivasa in his real eternal form (Chaitanya swaroopa). One day, as he did everyday, he went to the temple to take lord Srinivasa's darshan. His soul had this tremendous urge to have his nijaswaroopa darshan (glimpse of the lord in his real form) that day. He prostrated before the lord with intense devotion saying he would give up his life at his feet if he did not get the darshan he had been craving for. .He cried before him praying, "hey Lord, why did you bring me on this earth and why did you make me an orphan? Why did you make me illiterate and innocent? Prabho.!! (Hey Lord) Bless me with your divine grace and remove my ignorance ;otherwise, I will give up my life at your feet ". Saying this, Venkanna went into a state of trance and fell unconscious at the feet of lord Srinivasa.

After seeing his pure and intense devotion , Lord Venkateshwara appeared before him, pulled his tongue out and inscribed the sacred words (beejakshar) - "Prasanna venkata",on his tongue. He then blessed him saying "Venkanna, you will become Haridasa with this name of Prasanna Venkata. Your ignorance (lack of knowledge) is banished now, you are now a Jnani(enlightened) with all the divine knowledge". Lord Srinivasa then showed Venkanna his divya swaroopa (divine and magnificent real form) for a few minutes. Venkanna got up withtears rolling down his cheeks out of unfathomable ecstasy.

He said "Hey lord you have forgiven all my mistakes and blessed me ! Hey karunannidhe (kind hearted one), I am dasanu dasa (servant of your servant) of you." He then starts singing his impromptu compositions of songs and hymns in Kannada -

“ Tappau Nodade Bandyeya ! Yennaya Tande /

Appa Tiruvenkateshane Nirdoshane .. …/ /"

This keerthana flowed spontaneously from his mouth and he started dancing with intense devotion, without being conscious of the external world. His fellow pilgrims were wonder struck thinking, how could this illiterate waif compose such a divine and profound keetana. They said, “Aha! What a wonder! At such a young age, this boy attained god-realization without doing intense tapasya. He became enlightened! What great Punnya (good deeds) he might have done, in order to have the real form of darshan of the lord and be bestowed with the inscription of Prasanna Venkata on his tongue!” People continued to praise him this way. But the young boy was in the highest level of god-realization, he was in Samadhi state, he was not aware of what was happening around him. After some time, he came out Samadhi state and looked around. There was a big crowd around him, with people praising him and paying their salutations(namskar) to him. He slowly came out of the inner shrine and did pradakshina of the temple. At his juncture, Venkanna was not himself , he seemed to have forgotten the world he came from. With joyful tears, he continued composing & singing one song after another, dancing to the tunes, using his hand as cymbals.

Following this incident, the very same day, the Pradhan Archaka (Chief priest) of the temple got a dream, in which, lord Venkteshwara appeared and told him “ this boy who was dancing & chanting Kirtans in the inner shrine is a great devotee of mine. I have given him a glimpse of my real form (nija- swaroopa), blessed him by inscribing sacred words of ‘Prasanna Vankata’ on his tongue and given him dasa diksha (saintly initiation). Now on, he will be known as Prasanna Venkata Dasa and he will spread the devotional movement amongst all the people across the country. . Tomorrow morning when you go to the temple , you will find a packet tied in saffron coloured cloth, in the inner shrine (garbhagudi).This packet will contain my idol along with Sridevi and Bhudevi, Tala and Gopala butti. Give him a Tamboori from the temple along with this packet and tell him that I have given him daasa diksha (saintly ordain), so from now on, he will be known to this world as Prasanna Venkata Dasaru”.

Next morning, Venkanna goes to the temple as usual, to have the darshan of lord Srinivasa. While praying to the lord, with his eyes closed in deep devotion, the chief priest calls him and tells “Venkannaavre!! You are such a great person! I was unaware that you had the real form darshan of the lord! Lord Srinivasa came in my dream and has ordered me to give you something. Please come to the Kalyanotsava mantapa during kalyanotsava”. Venkanna simply nodded his head saying “Everything is Sri Hari’s wish” and as requested by the priest, went to the kalyana mahotsava mantapa at the pooja time.

The priest asks him to sit in the front row and after the pooja is done, he invites Venkanna to the stage. Venkanna went to the stage and the priest narrated his dream to the big cohort of devotees sitting there. He handed over the saffron coloured packet to him and asked him to open it. Venkanna opened the packet and saw the beautiful idol of Lord Venkateswara with Sridevi and Bhudevi on either side! He also found the tala and gopal butti. The moment he saw the idols, he closed his eyes praying to the lord with intense devotion. Lord Venkateshwara then gave him his divya darshan and told him “I will be with you every

moment. Whenever you call me, I will give you my real-form darshan through these idols. Now on, you are known to the world as Prasanna Venkata Dasaru. You have to go for sanchaar (traveling place to place) to spread the devotional movement across the country

When Venkanna opened his eyes, he found the priest still addressing the crowd that “he is not an ordinary boy, he is an enlightened who has been blessed with the real form of darshan of lord Sri Hari. As per Sri Hari’s instructions, I would like to hand over the Tamboori (musical instrument) to him from our temple. From now on, he is no more an innocent boy Venkanna, he is Prasanna Venkata Dasaru” Upon hearing this, the other devotees wondered about the miracle and were overwhelmed by the leela of Sri Hari. They all bowed before Venkanna. Venkanna looked at them and in a gentle tone, told them not to bow before him, but to bow before the lord, as he is the one dwelling in the heart of every being. When Venkanna strung the chords of the tamboori, there was a divine echo. He slowly started to walk away from the crowd with the tamboori in his hand, singing his impromptu kirtans -

“ Salaho Venkataramanaa Dayambudhi Salaho Venkataramanna

Mastakdoloppuva Manikya Mukutada Kasturi Namada Chaluvaa ….”

Prasanna Venkata Dasaru continued to stay in Tirumala , doing intense meditation of Sri Hari .Every morning, he would stand before the deity, keeping his sight stuck to the Nayanmanohar (captivating charmer) Lord, going in to trance mediation mode, forgetting the world and enjoying the eternal bliss of the Lord. He felt disheartened when he knew he had to go away from Tirumala for the job that the lord had ordered him to do. He was going to miss the divine joy of seeing his lord everyday. He spontaneously began composing hundreds of Kritanas in praise of Sri Hari. With intense devotion and attachment to the lord, he sang the following Kirtana expressing that he cannot leave his feet and Tirumala, his divine abode.

“ Bidalare Bidalare Ninna Adidavareya

Kodukondu Abhaya Vididemmeaya Tande

Kooguve Manadanniye Krapasagarnendelli

Koogidarodagida Naganna Kelli Tande …..”

Prasanna Venkata Dasaru was not prepared to leave the abode of Srinivasa (i.e. Tirumala), but, one day, lord Srinivasa appeared in his dream and told him “ my dear son, you have been blessed with Dasatava not to stay here, but to go back to your place for spreading this devotional movement which can provide a path towards sadhana (spiritual attainment) for a common householder”.

The next day, Dasaru left Tirumala and began his spiritual journey towards Bagalkot. Enroute to Bagalkot, he visited several holy places like Mulabagilu, Hampi,Mantralayam etc. Mantralayam is the divine abode of a great Madhava saint, Sri Raghvendra swamiji.. When he reached Mantralayam early in the morning, he took a bath in the holy Tungabhadra river. He first had a darshana (glimpse) of Goddess Manchalamma , the goddess of Mantralaya.

He then went to have darshan of Lord Anjeneya and Rudradevarau idols installed by Sri Raghavendra. Finally, he took the darshan of Sri Raghavendra Brindavan.

It was Brahmi muruhat (auspicious time of the morning) early in the morning. Prasanna Venkata Dasaru was standing in front of the Moolabrindavana. Knowing that Sri Raghvendra Guruji was in the state of Yoga nidra (yogic sleep), Prasanna Venkata Dasaru began composing & singing a keertana on him in Udayaraga (morning raga):-

" Yelu Sri Gururaya Bellagaitindu

Dhooli Darshan Kodiri Yi Velle Shishyarige // P//

Yellu Guru RaghavendraYellu Daya Guna Saandra

Yellu Kumuduke Chandra Sri Raghavendra ….. "

"Ashegollagadeno Heshi Manujanu Nanu

Klesha Bhavasagaradollisutiheno

Yeshu Janmadi Yenna Gashi madidi Munna

Dsanaguve Toro Prasanna vnkata "

Prasanna Venkata Dasaru was singing with his eyes closed, completely immersed in devotion, tears rolling from his eyes. He prayed saying "He Mahanu bahvare (great saint), please show mercy on this devotee of yours and guide me in the path of dasatva (slavery of the lord)" Dasaru then felt like somebody was calling him by name " O my Son, Prasanna Venkata" Dasaru then saw Sri Raghvendra swamiji sitting inside the Brindavana with intense aura surrounding him. Rayaru told him - " You have come with direct blessings of Lord Shri Hari. Dharma and teachings of Madhva philosophies will be preached all over, through the kirtanas composed by you. You will awaken the Bhakti movement once again along with Vijayadasaru, GopalaDasaru and Jagannatha dasaru. Go ahead and do desha sancahar (preach throughout the country) and start spreading this divine message. Sri Raghvendraru gave darshan to dasaru and blessed him with this message and disappeared from his sight. Dasaru expressed his salutations to the guru and continued his travel towards his native place, Bagalkot.

One morning, at the time of sunrise, during the month of Magha masa, Prasanna Venkata dasaru reached Bagalkot. He first went to the Killa's (fort area) Hanuman temple. The temple priest was performing the abhisheka to the lord, while chanting Vayu stuti. Dasaru stood before the Hanuman idol, closed his eyes and had a glimpse of lord Anjeneya (hanuman) using his divine sight (divya drishti). He instantaneously began composing the following kirtana, dancing in front of the lord with Tamboori and Tala

"Anjaneesuta Namoo Swami Neeta Kunjanja Cheriyada Mahapoojashrami /

Patita Paavana nama Dheya Hanum .. Ateetanagatajanda Jneya

Mratasanjivanadi Chaturaushada Tande Kshataghata Kapigala Vrata Rakshiside // 1//"

" Varavashita Prasanna Venkata Dhishtana Priya Muni Shishyarodayane.."

As soon as the temple priest saw this young dasaru singing this composition, he muttered to himself that "I have heard of Gopal dasaru, Vijaya dasaru and other haridasas. But I have not heard of any composition with Prasanna Venkat ankita. Who is this Prasanna Venkata Dasaru?" The priest asked him, "Dasare, which place are you from ? Dasaru closed his eyes & put the same question to his inner self. "Where have I come from?" From vedic point of view the origin of the atma is a very thought provoking question.

Dasaru opened eyes and said "Acharyare, I don't know where I come from". The priest laughed and said "Dasare I have asked the Loukika (materialistic) question and not the adhyatmic (spiritual) question. I don't remember seeing you earlier in this town. So far, no haridasas visited this place, you look like a god-realized soul" Dasaru laughed and told the priest "I have come back to the same place that I had left earlier ".Smiling gently at the priest, dasaru says "Rammanna tata(Priest's name known to Venkanna when he was a boy), could you not recognize me? How would you, I left this place when I was an illiterate waif and now, I have come back to this place in this form". Saying this, dasaru closed his eyes in devotion and began to compose another kirtana on lord Hanuman: "Galeso Bhavava Guru Hanumanta Khalla jaladi Vadavanalla Blavanta …"

The other devotees who were present at the temple were wonderstruck by this dasaru. The news about his arrival at Bagalkot spread across the entire town like a wildfire. Scores of people gathered at the temple to have a glimpse of this god-realized soul. They were talking amongst themselves that he has had the real form of darshan of lord Sri Hari himself!

As soon as this news hit the ears of Raghavendrachar and Kaveramma (Venkanna's brother and sister in law), they ran towards the temple to have a glimpse of this great haridasa, not realizing that this great soul is none but his brother. Co-incidentally, at the same time, an elderly person came there, with whom Venkanna had gone to Tirupati from Baglkot. He immediately recognized Dasaru as the boy Venkanna, son of Kakhandaki Narsappayya. He announced to the gathering that Dasaru was none other than Venkanna. He was no stranger to the village and that he had got the Sakshatkara (real-form darshan) of lord Venkateshwara, and the lord himself inscribed the Prasanna Venkata ankita on Venkanna's tongue, giving him Dasatva deeksha.

Everybody gathered at the temple offered their salutations to Prasanna Venkata Dasaru. His brother Raghavendrachar and sister in law, Kaveramma repented for their mistakes and they requested Dasaru to pardon them. They requested him to come stay with them at their house, the house where Dasaru was born. Dasaru submitted his salutations to his brother and especially his sister in law Kaveramma. He gives her the credit for being the real cause behind his transformation. He told her that "if you hadn't ill-treated me, I wouldn't have left home to go to the abode of lord Srinivasa at Tirupati. Everything happened for the good and happened as per the wishes of SriHari".

Prasanna Venkata Dasaru then went to his ancestral house along with brother and sister in law and continued his devotional work and meditation of his aaradhya devaru Sri Venkatesh Devaru. He used to spend most of his time in pooja and meditation. Every day, when he

would do pooja to his lord, Venkateshwara along with bhudevi and sridevi idols, the lord would be pleased to give him a glimpse of his real form.

Although he was based in Bagalkot, he used to be on spiritual tour (sanchar) for most part of the time, to edify the common people and enlighten them spiritually.

He composed innumerable kirtanas in praise of lord Sri Hari. His popularity soon spread to the surrounding region .Lots of devotees started visiting him to seek his blessings. Dasaru used to often go to Tulasigeri, which houses a famous Anjneya temple. He worshiped mukhya prana with intense devotion. Mukhyaprana devaru gave nijaroopa darshana (real form glimpse) to him and blessed him. He also used to often visit Vatapi (present Badami), which was known as Dakshin kashi. He used to meditate on the bank of Agastya tirtha and composed several kirtanas there.

One day, Dasaru decided to seek a guru, to learn ancient Sanskrit scriptures and dvaita Siddhanta granthas.He remembered Purandara dasara composition - " Guruvina gulam ngauvatanaka Doreydanna mukuti". At that time, Sri Mudglacharya of Galgali was a great Dvaita philosophy scholar. He decided to go to him and become his disciple. For several years, he learnt dvaita granthas from Sri Mudglacharya, including all 37 sarvamoola granthas of Sri Madhvacharya and sri mannyaya sudha of sri Jayatirtha and thus became Sudha pandita. He then came back to Bagalkot to do his sadhana in the Haridasa bhakti movement. Dasaru brought out the essence of Madhva Siddhanta (Madhwa philosophy) in his keertanas, which can be understood easily even by a layman. His teachings convey that one who surrenders completely to the lord, the lord will take care of him at every stage in life. One should accept everything in life as the prasadam (blessings) of Sri Hari - "parasadam". Hariye Sarrvottama & Vayu Jivottama".

One day, while doing pooja of nartan gopal benne Krishna (Dancing Gopal Krishna holding butter in both hands), he gets the vision of visiting Mathura & Vrindavan where lord Krishna did his balaleelas (childhood plays) as described in Bhagavata purana. He starts his journey to Mathura, Vrindavan and travels around the places where lord Krishna spent his childhood, played with Gopikas in Yamuna river etc. He gets the real form of darshan of lord Krishna there. During this period dasaru wrote "Dashamaskandha Bhagavata" which became the master composition of dasaru.

Lord Sri hari performs many miracles through dasaru. A few of them have been illustrated here for the benefit of the readers:

One day, when dasaru visited the Tulasigeri village, a farmer, who was tilling the land belonging to dasaru (land was donated by Yendigeri Desai to dasaaru) meets Dasaru and told him that "this year, since there were no rains, there were no crops". In reality, the crops were good that year. In order to avoid giving some grains to Dasaru, the farmer lied to him that there were no crops that year. Dasaru, being omniscient, understood what the truth was. So he blessed the farmer saying "as you said, can happen" and he walks away. To the farmer's fate, the next couple of years, the farmer doesn't get any crops though his neighboring farms get good returns. The farmer realized his mistake and prostrated before Dasaru to forgive his mistake and bless him with good crops. Dasaru closed his eyes, prayed to lord Venkateshwara and told the farmer "alright, your wish will materialize". The following year, the farmer got surplus crops. From that day on, the villagers started calling

Dasaru as Kari bai Achar (a person whose words always come true). Even today, dasahara Vanshastaru(following generations of dasaru) living in the village are called Acharppanvru (i.e. symbolic of Kari bai achar).

On another note, when Dasaru used to travel along with his disciples for his sanchar (spiritual preaching), through the forests, several times, they used to encounter a Tiger. All his disciples would run away out of fear. But dasaru used to apply tulsigeri anjeneya (lord hanuman) angara (sacred ash) on the tiger's forehead. On doing this, the tiger would behave like a cat. Dasaru would keep the sacred box (containing lord's idols) on the tiger's back and would walk along with the tiger. On reaching the following village, dasaru would take the sacred box and would tell the tiger not to harm any cattle or human in the village and would request the tiger to get into the forest. The tiger would nod its head and go back quietly into the forest. Following this incident, dasaru was also called d Angarada dasaru, since he used to apply Hanuman's angar (sacred ash) on the forehead of a tiger to tame it.

To note another miracle, One day, when Dasaru was sitting in the courtyard of his house, deeply engrossed in reading a bhagavat purana one Brahmin came and tells him "Dasare, tomorrow we have organized a special religious function at our home and I request you to come for lunch". Dasaru nodded his head in approval. After some time, another Brahmin came and invited him for lunch the same day as the other Brahmin did. Dasaru looked at him and nodded his head. Next day, the first Brahmin came to Dasaru in the afternoon and told him that the food was ready, he may please come for lunch. After half an hour, the other brahmin came to dasaru and told him to come for lunch. Dasaru said "alright, I will be there, you may please go back". Every evening, all the Brahmins in the locality used to sit on a Katte (rock platform) near the Hanuman temple and would share the news / events of the day. One Brahmin said "today, we were so fortunate that Dasaru had come to our house for tirtha Prasad (lunch)". Immediately, another person said, "how can it be?, Dasaru had come to our house for Tirth Prasad". All the Brahmins sitting there were wonderstruck as to how dasaru could be at both places at the same time. Then they come to the house of prasanna venkata dasaru, and asked him if he went to both the houses for thirtha prasad. He said yes. Then they asked him, "How is it possible that you were at both the houses at the same time taking thirtha Prasad?". For a moment, Sri Prasanna venkata Dasaru closed the eyes, went into deep meditation state of Sri Hari. Lord Venkteshwara gave him his vision, smiled at him and told him that "you are Rudranshaaru. You have come to this earth for a specific purpose and that is to spread the bhakti movement." Dasaru thankfully said to Sri Hari that "your leelas are seamless, why are you playing all these games through me?". Then dasaru opened eyes and told the Brahmins that "this is the leela (miracle) of lord Venkateshwara. I am just the instrument through which he plays his miracles". The Brahmins declared it as the miracles of dasaru. They acknowledged his omniscience and prostrated before him.

After these incidents, the news about miracles of dasaru spread like wild fire to many places. People from neighboring places rushed to Dasaru's house to seek his blessings and get solutions to their worldly problems.. After several years passed, one day, Dasaru decided to spend the rest of his life in Vatapi (Badami).. Prasanna venkata dasaru left Bagalkot and proceeded towards Badami.

Dasaru spends most of his time in meditation sitting on a rock, on the bank of Agastya tirth (big pond). He did Pranapratishtapana of Hanuman on the bank of the pond and worshipped him daily. The Maratha Peshwa ruler of that time had come to Badami. He got to know about Sri Prasanna Venkata Dasaru there and sent his stenographer (Karnika) to invite him to his darbar. The stenographer comes to Sri Prasanna venkata dasaru and invites him for the same. He had one golden pen on his ear. Dasaru asked him “What is that? is it an ear ornament?”. The karnika replied saying “It is a present given by Peshwa for being the fastest stenographer (Parama Sheeghra Lipikar).” Dasaru remarked – “That means to say you are the modern Ganapathi when it comes to writing skills. So now, I will tell you a padhya (composition) and you should write it as I tell you. If you are able to complete that, I will consider you worthy of the reward”. Dasaru then sang his kriti “Eantha Shreemanthaananthaanu”. The stenographer could not keep up with even the first few lines (pallavi and anupallavi) of the song.

After a few years of his stay in Badami, Dasaru decided to leave this body. On Bhadrapada masa shudha ekadasi night, when he was in deep meditation, he was blessed with the real form darshan of lord Krishna and that was his last darshan of Lord Sri Hari in this Avatar. It is evident from his last kirtana Composition which starts like this:

"Daro Nee Chinna Daro /

Garo RatriyollommeGrakke Bandeevamma

Ikkida Kadagalikkavo Nidre Ukkeri Kannu Mucchavo

Namma Takkisuvante Nee Kalla

Chikka Makkallatvidallo Chaluva // 1//

Aga Gopalnatiddi /Nee Byaga Chatularoopanadi/

Iga NammellarMaattidi Koti Poogennara/ kelli bapparinnaro kanneHolutaideni Ahude/2//

Sappallidae Kudo Kanno/

Prankappava NingitteVinnu/

Kanno SuprasannaVenkat Janno Praveena //3//"

This composition says that all the doors and windows have been closed , eyelids are also closing due to sleep, how did you enter this place? Then he praises him as balagopal (Lord Krishna as a child) and tells lord Krishna “Please sit here, without making any sound, I am submitting my Prana kappa (life force prana) to you.”

After Dasaru sings this song, lord Krishna smiles at him and takes him to his abode (vaikunta). Dasaru’s body was still in a sitting posture with his hands on the strings of the tamburi but his Jivtama (life soul) had left this body and reached the feet of Lord.

Dasara Tala , tamboori, gopal Butti and the idols that dasaru prayed to, are still kept safely at Bagalkot in the house of his lineage. Every year, Dasara Aradahana is celebrated on a grand

scale at Bagalkot, as per the Hindu calendar, on Bhadrapada masa Shuddha Dsahami as PoorvaRadahana , Ekadasi as Mdhyardhana and Dwadasi as Uttara aradhana. Hundreds of devotees across the state attend this annual aradhana function.

Dsara Kratigalu:

Although Prasanna venkata dasaru composed thousands of kirtanas, suladi and ugabhogagalu, only about 604 compositions have been located so for. Sri Prasannaveankata C & C Trust (R) started research program in association with other like minded researchers and organizations such as Sri Laxmikant Patil of Bijapur, Sri Varadeandra Haridasa Sahitya Manadali founded by late Sri Gorabal Hanumanatarayaru of Lingasur, Manaya Sri K . Appannacahar ex -TTD dasasahitya project officer Koutalam and host of Bhajana mandalis in various parts of Karnataka, to search the new kritis of dasaru. In this search abhiyan the research team has found 150 new aprakatita kritis (104 from Gorbal Hanumatarao's collections + 40 orginal manuscript of aprakatita Kritis found by Sri Laxmikant Patil and 6 kritis found from various bhajana mandalis). Out of these 150 kritis 124 are published in the book form in the year 2012 with initiative of this trust.(26 kritis published as book with photos of Dasara Talegari hasataprati by this trust + 98 kritis are published as Prasannavaeankatadasara Aprakatita Kritgalu by Varadeandra HaridasaSahitya Mandali Lingasaur).The search to locate the other compositions is still on, to see if they are available in any of the traditional houses in the interiors of Karnataka. Many of his compositions have been sung by famous dasa sahitya singers like Pandit Bhimsen Joshi, Puttur Narasimha Nayak, Sri Anant Kulkarni (from bagalkot and devotee of dasaru), Raichur Seshgiri dasaru, Madhava gudi, Sangeeta Katti, Prasanna Korti and many more.

List of Krutigalu :

Sri Prasanna Venkata Dasaru kritis are classified broadly in to fallowing subdivisions:-

1. Sakhayabahava (Praying God as friend)

2.Madhur Bhava

3.Vatsalya Bhava

4. Shantabhava

6.Sri LaxmiDevi Stutis

7. Sri.Vayudeavar Stutis

8.Sri Rudradevar Stutis

9.Sri Tulasidevi Stuti

10.Sri Subramanya Stuti

11. Sri Ganapati Stuti

12. Sri Ganaga Stuti

13. Sri Krishnaveni Stuti

14.Sri Guru Stuti

15.Dasa Stuti

16.Atmanivedane

17.Lokaneeti Kritis

18.Tatava Vivechane Kritis

19 Bhedamuktavali (Kritis on Panacahbhedas of madahvaSidhanta)

20. Samaparadayada hadaugalu

21.Itara (other) Hadaugalu

22. Suladigalu

23. Ugabhogagalu

24. Dasar Vishesh (Dheergha) Kritis: (Totally 15 Vishesh Kritis have been found in the recent research, they are as fallows:

1.Dasahamasakanda Bhagavata Puravardha - contains 67 kirtans

2.Samasatanama Shat Charan Padayamala in Bhamini Sahatapadi - First kannada Vishnusahsaranam

3.Satayabhama Vilasa

4.Narayan Panajara

4.Naradarau Koravanji Vesha talada caharitre

5. Bheda Muktavali - Kolina Hadu

6. Kalajnana (in this kritis, Dasaru predicted in 17th century itself what is going to happen in 20th Century and beyond).

7.Bhramargeete (* this is also available in the Ankita of Sri Padaraja it needs further research to locate the original hasataparati of either Sripadaraja or Sri Prasannaveankata Dsarau).

8. Srashti Parakarana - dasaru composed in 3 Sandhis namely 1. Sukshma Srashti Sandhi in 27 nudis, 2. Gunabindu Vaishamya Avatarike Sandhi in 33 nudis, 3. Vairaj Sarashti Sandhi in 45 nudis.

9. Shobhana Suvvi Pada in 49 nudis.

10. Utaani Pada in 74 nudis

11.Ganga Vranane

12 Krishna Caharitrya

13. Vratta Prabahandha

14. Taratamya Mettike (Taratamaya Vivarane)

15. Annihika Vichar

ShriPrasanna Venkata Dasaru has enriched dasa sahitya (devotional compositions) in a different way by bringing together Kannada, Marati and urdu languages in his compositions. His Bhagavatha composition in kannada is a famous one.

Some of the popular Compositions of Dasaru are:-

- Hanuma Namma Tayi Tande
- Karta Krishnaih Nee Barayya
- Entha Shreemantanantano
- Jo Jo Nandana Kanda,
- Ranga koLanoodalAgi
- Rangaiah koLanoodalu,
- Aane Bantaane Bantaane Banthammaaa
- Paliso Madhava
- Tappu Galanella Pariharisuva Nammappanallave Neenu
- Nee Karuniso Vitthala
- Tappu Nodade Bandya (Composed on having the real form darshan of lord Srinivasa),
- Bideno Ninnanghri Shreenivasa

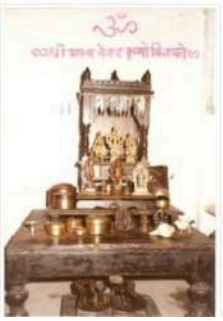
Even Today, Mettilotsava Function at various Places in India & abroad ends with his composition, Bideno Ninnanghri Shreenivasa Kruti.

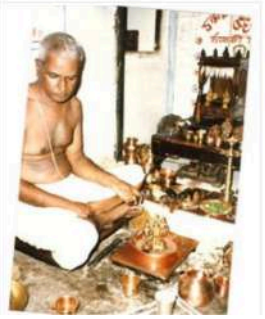
*****

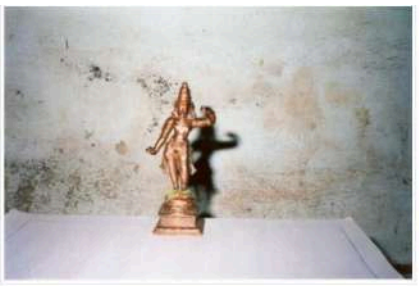
Birthplace

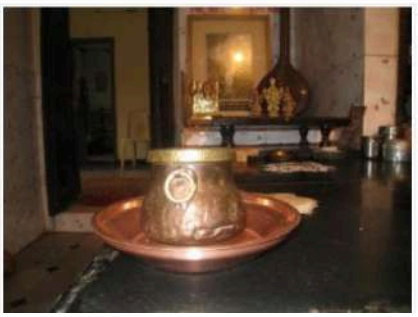
The Birthplace of Sri Prasanna Venkata Dasaru is located in Bagalkot district headquartered in North Karnataka, India which is about 540 Kms from Bangalore.
The Ancestral house of Dasaru is now a part of the Old Bagalkot which has been submerged under Upper Krishna Dam Project.
The house has been relocated at the 3rd sector, Navanagar Bagalkot. The Thamburi, Taala, Gopalabutti, Bettha and the Deities worshipped by Dasaru has been restored in the new house.

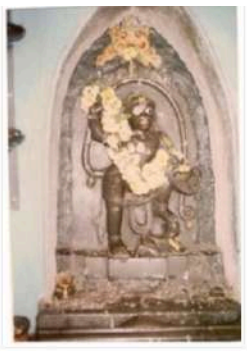
Photos of birthplace











Selected Popular Compositions by Sri Prasanna Venkata Dasaru

(Keerthanegalu)

೧. ಹರಹರ ಪುರಹರ

೨. ರಕ್ಷಿಸು ರಕ್ಷಿಸು ದೇವ

೩. ತಂದೆ ಪುರಂದರ ದಾಸರ ಸ್ಮರಿಸುವೆ

೪. ಏಳು ಶ್ರೀಗುರುರಾಯ ಬೆಳಗಯಿತಿಂದು

೫. ವಿಠಲ ಪಿಡಿ ಎನ್ನ ಕೈಯಾ

೬. ಮರೆಯದಿರು ಮನವೇ ಮಾಧವನಾ

೭. ಪಾಲಿಸೋ ಮಾಧವಾ ಈ ತೆರದಲಿ

೮. ನೀ ಕರುಣಿಸೋ ಸಿರಿವಿಠಲ

೯. ಎಂದು ಕಾಂಬೆನು ಎನ್ನ ಸಲಹುವ

೧೦. ಸಲಹು ವೆಂಕಟರಮಣ ದಾಯಾಂಬುಧಿ

೧೧. ಪ್ರಹಲಾದ್ ವರದ ಭಯ ಗಜಕೆ ಸಿಂಹ ಪರಮ

೧೨. ನಮ್ಮ ತಪ್ಪೇನು? ಹೇ ಘನ್ನ ನಿನಗೆ

೧೩. ದಯಮಾಡು ದಯಮಾಡು ಶ್ರೀನಿವಾಸ

೧೪. ಹರಿಯೇ ಎನಗಾರು ಗತಿಯೋ

೧೫. ರಾಮ ರಾಮ ಸೀತಾರಾಮ

೧೬. ಸತತ ಕಲ್ಯಾಣ ಅಚ್ಯುತ ಭಟರಿಗೆ

೧೭. ಬೇಸರದೆಂದು ಸದಾಶಿವನೆನ್ನಿ

೧೮. ಹಕ್ಕಿಯ ಹೆಗಲೇರಿ ಬಂದಾವಗೆ

೧೯. ದೇವ ದೇವೇಶ ವೆಂಕಟೇಶ

೨೦. ಕ್ರಿಷ್ಣಲಿಲಾನಂದ ನೋಡಿರೈ

೨೧. ಕಾಯೋ ಗೋವಿಂದಾ

೨೨. ಅಳದಿರೋ ಸುಮ್ಮನಿರಮ್ಮ ನೀ

೨೩. ಸುಳಿದನ್ಯಾರೆ ಈಗ ಸುಳಿದನ್ಯಾರೆ

೨೪. ಹರಿ ನೀ ಕಲ್ಲುವೆ ರತುನ

೨೫. ಎಂಥಾ ದಯವಂತನೋ

೨೬. ಆರ ಬಾಲಕನೆ ಜಾರನಿವ ?

೨೭. ಮಹತಿಗೆ ಮಹತು ಶ್ರೀಹರಿಯ ನಾಮಾ

೨೮. ಆನೆ ಬಂತಾನೆ ಬಂತಾನೆ ಬಂತಮ್ಮ

೨೯. ಅಮ್ಮ ಬಾರೋ ರಂಗಮ್ಮಾ ಬಾರೋ

೩೦. ಸುಕಾಲಕೆ ಧರ್ಮವ ಮಾಡುವದೇ ಲೇಸು

೩೧. ಒಲಿಯಯ್ಯ ರಂಗ ಒಲಿಯಯ್ಯ

೩೨. ಸಂತರೇ ಭವದೂರರು

೩೩. ಮನವೇ ಮಾಧವನ ಮರೆತುದರಿಂದೆ

೩೪. ಏನು ಗತಿಯೋ ರಂಗಾ

೩೫. ಸಂಗವಾಗಲಿ ಸಾಧು ಸಂಗವಾಗಲಿ

೩೬. ಯೋಗವೆಂದರೆ ದಾವುದು ಮಾನಿಸಾಗೆ

೩೭. ಆರೆನ್ನ ಉಳುಹುವರೈ ಎಲೋ ರಂಗಾ

೩೮. ಚಂಚಲಿಸದೆ ನೀನು ಚತುರನಾಗು

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Seva/ Donations

This is a public trust with all activities & accounting systems being very transparent. The current activities by the trust are done by the donations from the authors of the Trust and other trustees. If any individual or organization desires to support the trust's objectives and activities either with their time in volunteer services or by giving financial donations, such a support is most welcome and we acknowledge the same with humility.

To make your contributions towards the Araadhana celebrations or the Trust activities as a volunteer/ support financially, please **Contact Us.**

Contact us

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Aradhana 2023

Hare Srinivasa!

Interested in Haridasa literature! Salute to the devotees of Bhagava!!

Dasa Shri Prasanna Venkata Dasa's worship on September 24th, 25th Ekadashi Mastha Madhyaaradhane and 26th Dwadashi Uttara Aradhane will be held with great grandeur in the abode of Bagalkote Dasa. I have posted the details of the invitation and meetings of the 7th one day Haridasa Sahitya Sammelana on 20th.. As you know, the construction of a three-storey building should be built in the land sanctioned by the Karnataka government to

establish the birthplace of Dasa in Bagalkot, Sri Prasanna Venkata Dasa Memorial Hall and Haridasa Literature Research and Study Center in the land sanctified by the Karnata government. Sri Prasanna Venkata Dasara Trust has already started construction work with the investigation called "Naham Karta Sri Hari Karta". Foundation work is over and the work of plinth beam is done. Request you all to serve as a success. Below I have put up a donation poster for the construction of the building, it has all the details. You can check it out.

Like every year, this year on Ekadashi, 13th Haridasa Sahitya Sammelana, Vyasa Dasa literary scholars and TTD Dasa literary project, Bagalkote district unit president, Yadavarya's Dauhitra descendant Pt. Bindu Madhavacharya will be held under the dictatorship of Nagasampige. State's renowned Haridasa literature researcher, scholar Dr. Krishna Kolhar Kulkarni, Dr. K Gokulanath, Dr. Sri Sri Vidya Vallabha Madhava Theertha, Tambihalli, Dr. P.M. Raghottamacharya to Nagasampi, Dr. Jayalakshmi Mangalamurthy, Dr. N G Vijayalakshmi, Dr. Kumada, Dr. Rekha Kakhandaki, Dr. Rajamani Kulkarni, Dr. Srinivasa Siranuraka Panchayat Bindu Madhavacharya Nagasampagi and Dr. Subhasa Kakhandaki to present an essay. There will be a deep thinking about the deeds of the servants. Also, like every year, this year also, four books are being published based on the life and writing of Dasasa, based on the newly researched and studied. These are the rare books that all Dasara devotees and Hari Dasa Sahitya interested in collecting and reading. Available for worship at special discounts. Just posted the details below. Also there will be felicitations for achievers. This is a wonderful worship of the head which is dear to the servants. We have posted the Avhana magazine below with the details of this program. . In this three days of worship, many Dasavani artists and bhajans, lectures from Pandits and other cultural programs, unique devotees of Dasa Pam. It will be conducted under the leadership of Anantha Kulkarni. Our descendants of Dasa and prime priest Shri Praalhadacharya Kakhandaki publishes their details and details of the pujadi programs held in Dasa temple.

All of you pay attention to the special details. Request you to participate in both the worship of the servants of religious ritual and the worship of the head (knowledge work) and be blessed by the slaves. All these programs will be telecast online on Sri Prasanna Venkata Dasavani YouTube Channel and Sri Prasannavenkata Dasanamana Facebook groups. You can try using the link below

https://www.youtube.com/@SriPrasannavenkataDasavani

Face book /prasannavenkata Dasa Namana

If you have not yet been a member of these, you can watch all these programs as a member. . Books dedicated to Dasas in worship of Dasa :- ೧.. Devotee Poet Sri Sudheendra Virachita "Guru Sri Prasanna Venkata Address" (in 3 Baminishtadis)

(The great poem that binds the life and achievements of Sri Prasanna Venkatadasa) Le. Mr. Vai. Sudheendra

The epic Sri Kanaka Vijaya written by him in Bhaministadi has been published and has received Kanakasiri Award and many awards in the devotional literature sector. Pam who wrote the honor for this book. According to Jayatirthacharya Malagi, “In this present poem, he has held the life of Dasa in his words, created in letters, and tied the Torana in Shatpadi. Dasaraya's spiritual experience, practices are efficiently manifested. Prasanna Venkata

address has a total of 10 assurances and 10 poems. Like Kumaravyasana Bharata, Kumar Valmiki Torave Ramayana, Jagannath Dasa's Harikathamritsara, Dasaraya's story is also present in Bhamini Shatpadi. This is easy to know. It is beautiful to sing. It is very convenient for the gamaka. Haridasa's divine history in almost broad Haridasa literature, this is the first time that it appeared as an epic in Shatpadi. This book is good for all the devotees of Haridasa and literature interested to collect and read it. It is requested that everyone who is uncomfortable to donate these books to good people during this Chathurmasya period and get the blessings of Dasa. The face price of this book is ₹15, only 3 available at 50% discount on the occasion of worship. ೨. Sri Prasanna Venkata Dasa's literature part 2 There are thoughtful articles of Prasanna VENKATA Dasa's works by various Dasa literature scholars. Face price 1500/- available on the occasion of Aradhana ೩. Sri Prasanna Venkata Dasarya Virachita Srushti case with meaningful thoughts only Rs. 5/- ೪. Book on Sri Prasanna Venkata Dasaru Dasaru Dasa's Badaku Baraha only ೩೦ including these four books only 290/- + ₹50/- registered postal charge total ₹340/-.

Online transfer to the trust bank account which is given below:

State bank of India

A/c no 31229940773, IFS code ISBIN0011351

—

Or scan UPI code and send UTR no and name address made payment through WhatsApp/SMS to Mobile- 7975442458 and books will come to your home with the results of worship of Dasa from registered post. This Reyati Dasa's worship will last only till September. Request all good devotees to take advantage of this. In addition to this, if anyone wants the books published in the past years, the details of the available books can be sent. For those books too. 30% off until the end of September. You buy all these books in large numbers and donate them to your group friends and financially poor people who are interested in Haridasa literature and participate in this Dasa's Sahitya Gnanayagna. According to the Dasa's words "Kere neru lake ge challu" the money that came from these books will be used only for the books published next year. More than 35 books of Prasanna Venkatadasa's literature have been published and distributed to good devotees in such a revolving project. All this is possible with your cooperation. Also 15. Dasa's website www.prasannavenkatadasaru.org is available for free as e-books. Interested people can download and read.

Hare Srinivasa

Dr. Descendants of Subhasa Kakhandaki Dasa and

The founder of the president

Sri Prasanna Venkata Cultural and Charitable Trust (R) Bagalkot / Bangalore

Whatsapp no. 7975442458

***

Books published

1. Prasanna Venkata Vijaya

2. Samasta Naama Shathcharana Padhya Maala

3. Sri Prasanna Venkata Dasara Samagra Kirtanegalu Samputa - 1

4. Beedeno Ninnaghri Srinivasa

5. Sri Prasanna Venkata Dasara Samagra Kirtanegalu Samaputa - 2

6. Sri Prasanna Venkata Dasara Samagra Kirtanegalu Samaputa - 3

7. Narayana Panjara Hindi Bhavanuvadaf

****

Dasara Smaraka Bhavana Appeal

Date: 15th June 2023

“HARE SRINIVASA”

Dear Devotees of HariDasaru & Haridas Shitya asaktaru

Subject: -Appeal for Financial support for construction work on Sri Prasannaavenkatadasara Memorial Building (Bhavana) and Haridasa Sahitya Study and Research Centre at Sector 3 Navanagar Bagalkot , with Abridged Project report on Construction and also an outline of the activities

1. **Historical Background: -**

Vachana Sahitya and Dasa Sahitya enriched by Vachanakararu and Haridasaru respectively are the flag bearers of Karnataka Bhakti movement.

Looking at Haridasa Bhakti cult, we learn that right from Shripadarajaru and his chain of disciples namely Shri Vyasrajaru, Shri Vadirajaru, Purandaradasaru, Kanakadasru, Mahipatidasaru, Prasannavenkatadasaru, Vijayadasaru, Gopaladasaru, Jagannathadasaru and many more spanned over the 15th to 19th century. and still continuing has been singularly responsible for the spread of bhakti cult in the people. Through Haribhakti practices, they not only served Indian philosophy at large but also preached social reforms, driving away social taboos and ills, and orienting people towards awareness for a better life. For this purpose, they travelled across the countryside on foot reaching out to cities and villages. They sang their krutis or songs on streets of habitats uninhibited by caste and creed. They gave equal importance not only to redemption of their individual souls (Moksha) but also to the deliverance of mankind. Their wise thoughts had the outreach to across the fabric of society with no bar on castes. Their utterances like “Being born as Man, is of great

importance, don't waste it, oh innocents" ("*Manavajanma Janma Doddadu Haallu manipulated hucchappagallira" by purandaerdasaru*), touched people's heart to bring in social awareness. There is no subject which is not covered in Haridasa Sahitya. The things like way of living (dharma}, ethics { niti), illusory world (sansara), Philosophical study (Ttvadnyana), Politics (Rajaniti), Economics (Artha shastra), common-sense (vyavahara dnyana), humour (Vinoda) etc all are vividly elucidated. Primarily, they have harboured to provide insight into greater aspects of life in their literature.

In such a magnificent Dasa Sahitya tradition set in by Purandaradasa and Kanakadasa we come across the names of Mahipatidasa of Kakhandaki village and Prasanna Venkata Dasa of Bagalkot town both belonging to the undivided Bijapur (Vijayapur) district. Their contribution is immense. Prasannavenkatadasa brought in a social revolution in the 17-18th century. Born and brought up in Bagalkot, he made it his workplace. He devoted himself for upliftment of the then society through his philosophical messages in the form of songs. To eradicate the societal ills, and to raise ethical standards in people, he wrote many poems imbibing morals and travelled across the country side, to appeal to all sections for the improvement of their moral health. For example, look at his saying "A filthy man or woman is not dirty in reality neither his habitat is, but filth is there in our bad traits. Therefore, it is incorrect to blame a vile man or woman but to introspect ourselves and iron out the bad virtues. He moved from village to village to spread this message and became an ambassador in eradicating untouchability. On studying his concern for social causes in those times, Nadoja Dr Chidanand Murthy, an eminent scholar in Vachana Sahitya made a remark on Prasanna Venkatesa, saying "He was akin to a Shri Jagajyothi Basaveshwara in uplifting the down trodden around Bagalkot region".

Shri Prasannavenkatadasa's Life and writings:

Shri Pasannavenkatadasa was born in a Brahmin family in A D 1680 in Killa, close to bank of Ghataprabha River and a suburb of Bagalkot town. Being a late child to his old noble parents Narasappa and Laxmibai, he became an orphan at his early age. His original name was Venkanna before he was ordained into the Dasa tradition.

In her last stage Venkanna's mother advised her son in these golden words, "For all those who do not have none in this world, it is Lord Venkatesha who takes care. Believe me He is both mother and father". After parents' death, Child Venkanna was ill treated by his sister-in-law and was deprived of education and instead he was given work as a cowherd, and on that Venkanna was upset and distressed within. She used to feed him stale bread along with chili powder. In addition to this she used to say "You are scum and feeding your stomach is a big waste." These arrogant words pained his tender mind. One day little Venkanna asked for buttermilk to his sister-in-law in the deadly summer after completing domestic work, he was lashed with very bad words, which made him to run away from his disgusting house to join a group of devotees proceeding to Tirupati, the seat of Lord Venkatesha. His upset mind got relief in the company of devotees and was overwhelmed with devotion and finally reached the zenith of happiness on seeing Lord in Tirumala. He prostrated to Him in total surrender with these words," Lord Shri Hari, the Protector of destitute, I surrender to you." In a consciously unconscious state of mind Venkanna experienced God writing on his tongue "PrasannaVenkata" Then on Venkanna became Prasannavenkatadasa, a full pledged Haridasa.. With His blessings, he returned to Bagalkot

and spent his whole life in writing countless Kirtanas including Ugabhogas, Suladis, Mandiges and also Khandakavyas (small epical compositions), while attaining God's Sakshatkara (realization of Godliness). He moved from place to place to kindle social awakening, while he himself got refined.

It can be concluded from his writings that but for north eastern states like Assam, Nagaland, Arunachala and Manipur he travelled extensively across north and south India during late 17 early 18th century, although the political climate in the country was not conducive. He had some followers in Bihar, UP, MP, and Punjab regions. Some of his compositions are found in Urdu scripts. Some recent research shows that Prasannavenkatadasa was a princely priest to the Peshwas of Maharashtra.

Considered as part incarnate of Lord Rudra (Rudransha sambhuta), self-refined person with highest attainment, he is associated with miracles namely simultaneous presence at two distant places, taming wild tiger by applying Tulasigere Anjaneya's protective ashes on its forehead. He was also called as Kharebaidas as his utterances always used to be prophecies.

Prasannavenkatadasa's literary contribution is immense with more than 700 padas or songs, out of which 150 poems are socio reforms oriented. The list of contributors for the second stage of Dasa Sahitya is headed by Prasannavenkatadasa and then followed by others like Vijayadasa, Gopaldasa Jagannathdasa, Gurugopaladasa, Mohanadasa etc, who were his juniors and contemporaries. These haridasas, knowing his great contributions to Dasa Sahitya, his depth of knowledge and brilliance, eulogized Prasanna Venkata Dasa in many of their poems.

One of the most revered researchers and historians, Late Vidyaratna Shri R S Panchamukhi, ex director of Karnataka Historical Research Centre of Government of India of pre independence days, described Prasanna Venkata Dasa as 'Little Purandaradasa'. As already mentioned earlier, renowned researcher Dr Chidanand Murthy likens Prasannavenkatadasa to Shri Jagajyoti Basaveshvara for his liberal attitude and conviction on reforms.

1 – Matter of Despondency

Unfortunately, we do not have a single memorial centre for Prasannavenkatadasa who spent all his life in and around Bagalkot, for not only upliftment of the society as a whole, but also preaching philosophical thoughts, devotional yearnings and satirical peeps in easy communicative words. There is no library facility for research work in Kannada Dasa Sahitya, no assembly hall for the purpose of conducting seminars, programs on socially oriented thoughts. Even for celebrating annual adoration (Aradhana) functions of Prasanna Venkata Dasa. There is no dedicated place. Before Alamatti irrigation dam came into being, there used to be Aradhana functions every year, conducted by his descendants in his spacious house that existed in Killa, Bagalkot. His belongings like tambura (a kind of stringed musical instrument), gopalabutti (basket to hold alms), Betta (bamboo stick) and many worshipping statues were all accommodated in that big house. After the completion of the irrigation project, the old ancestral house was submerged in back waters and his present descendants were compensated with a small site in sector 3, Navanagar Bagalkot. Accommodating his belongings in a small house has put visitors and pilgrims coming from

different states to witness them in to inconvenience, and more over conducting yearly aradhana of Prasanna Venkata Dasa has become extremely difficult.

2 – Memorial Building for SRI Prasanna Venkata Dasa

And Haridasa Sahitya Study and Research Centre, Its necessity and Purpose.

The present descendants of Prasanna Venkata Dasa and some prominent members of society joined hands to establish a trust called 'Shri Prasanna Venkata Cultural and Charitable Trust' in the year 2010. Since then, the trust has been conducting programs on Dasa sahitya, cultural and social aspects. In addition, it moved one step further in the research of Prasannavenkatadasa's works like tracing the unpublished poetry, searching original manuscripts written in palmyra tree leaves and ensuring their authenticity. Later they were published either in print form or audio discs by the trust in order to propagate Jnana (knowledge) to masses. The eminent personalities namely, Drs Krishna Kolhar Kulkarni, K Gokulnath, AruLamallige Parthasarathy, Anant Padmanabharao, Swamirao Kulakarni, Laxmikant Patil, Subhas Kakhandaki, Jayalaxmi Mangalamurthy, Shiladas, Dhulakhed Narayanacharya, as well as literary thinkers like Shri Anand Junzarawad, Dr Rekha Kakandaki have come together to contribute for the research work on Prasannavenkatadasa's thoughts which are elucidated in northern Karnataka's in general Bagalkot region's folk language and its appealing aroma in particular.. The opinion of these men is that it is essential to have a common centre for all these activities in Bagalkot, the work place of Dasaru.

At present there is no place in Bagalkot for the study of Prasannavenkatadasa's works, and also to conduct social and cultural programs. For last 10 to 15 years with the help of present legislator, the institutions like the Prasanna Venkata cultural and charitable trust, Prasannavenkatadasa's Aradhana Mahotsava committee, Pasanna Maruti Devastana committee, dasar descendants and some interested devotees together conduct Aradhana mahotsava, consisting of socio oriented and cultural programs in a small site using adjacent vacant plots of Maruti temple in sector 3 Navanagar. They are facing a lot of difficulties during programs. In order to have Bhajanas of Prasannavenkatadasa's songs, seminars on his literary works and Prasada vitarane in select programs, we have intention to construct a dedicated Prasannavenkatadasa's memorial building. We have been continuously requesting the Government of Karnataka for the last 1½ decades for allocation of a plot in Navanagar. Our efforts earned fruits, when honourable Chief Minister of Karnataka granted a plot of 7.29 guntas area in sector 3, on both sides of Prasanna Maruti temple, duly approved by Bagalkot Development Authority. With the help and cooperation from the honourable legislator of Bagalkot. We have purchased that plot with all documents in the name of 'Shri Prasanna Venkata Cultural and Charitable Trust and duly possessed. We are planning to have a Prasannavenkatadasa's memorial building consisting of space for study and research in Haridasa sahitya and also create facilities for the same. The outlines of this project will be discussed in the coming pages.

2-1 Haridasa Sahitya Study, Research and Propagation

On seeing the workplaces of eminent men in Dasa sahitya, like Purandaradasa, Kanakadasa, Mahipatidasa, Kakhandaki Krishnadasa, Prasanna Venkata Dasa, Vijaya Dasa, Gopala Dasa, Jagannath dasa, Galagali avva, Helavanakatte Giriyamma, and also

contemporary Guru Gopala vittala dasa, and Mohanadasa etc we can conclude that they all belong to Northern Karnataka. At the same time leaving apart Kanakadasa, there is no single centre aiming for study and research in Dasa sahitya in their names or workplaces. This is a matter of distress to all of us. Some universities are having special seats on donors' names for the specific purpose of holding endowment lectures and not for basic research. Few years back in the University of Mysore there was some activity of research and publishing of Dasa sahitya, under the guidance of Prof Varadaraj Rao, but could not continue for a long time. At the same time study and research in Vachana sahitya also of North Karnataka origin, has been patronised and assisted by the government and its agencies and many private bodies and its progress is commendable. Although Vachana Sahitya and Dasa Sahitya are two faces of the same coin in propagating social reforms and refining society as a whole, Dasa Sahitya has not received equal importance and encouragement by either government agencies or private bodies. As the latter one does serve common man in growing social, cultural and philosophical awareness, it is necessary to have Dasa Sahitya well nourished. Therefore, it is required to have a Haridasa Sahitya study, research propagation centre with its own building on Karnataka government sanctioned plot in Bagalkot, the home place of Prasanna Venkata Dasa.

The experts in Haridasa Sahitya like Drs Krishna Kolhar Kulkarni, K Gokulnath, Arulamallige Parthasarathy, Swamirao Kulakarni, Laxmikant Patil,Dhulakhed Narayanacharya, Dr Rekha Kakandaki etc and local Vyasa - Dasa Sahitya pandits namely Shri Bindumadhavacharya Nagasampigi, Dr Raghumattacharya Nagasampigi and Shri Bhimasenacharya Pandurangi have agreed to participate and guide for all activities of the proposed centre.

In addition, the spread and outreach of Dasa kritis through medium of music to people, the famous Dasavani singer Pt Shri Anant Kulkarni, hailing from Bagalkot, has agreed to help and conduct Dasavani sankeertanas, and also to teach music to the young.

In order to embody all these activities, a centralised building with all facilities, is to be constructed. It is planned to have Prasanna Venkata Dasa memorial and cultural building at the two sides of presently existing Prasanna Maruti temple in Navanagar, which will shelter Haridasa Sahitya studies, research and propagations activities. More details are given in the following lines.

The ground floor will have Prasanna Venkata Dasa memorial hall with his statue duly installed, and joining the duly renovated Maruti temple with memorial hall, with all together will be Shraddha kendra (earnestness centre).

The first floor will be Haridasa Sahitya study, research and propagation centre, comprising of well-equipped library, a storage place for ancient manuscripts and short notes, researchers' rooms equipped with internet and computer facilities, training classrooms, , with a well-equipped library, a storage place for old manuscripts, study rooms, meditation hall, training classrooms, hall for conducting Haridasa Sahitya seminars as well as musical bhajan programs, and online training room, an exhibition hall for showing Haridasa tradition especially depicting Prasannavenkatadasa's life, writings and artistic works.

The second floor will meet the needs like guest rooms for visiting pandits and students, Kirtana place, accommodation for devotees attending d Aradhana festival as well as for

members of Bhajana groups. The planned blueprints of the whole project, duly certified by experts, are already approved by Bagalkot Development Authority. Maps are enclosed.

2-2 Estimated Building Construction Cost and Management.

To have our building construction work smoothly we got a team, consisting of a renowned civil engineering professor and also retired principal of Basaveshwar Engineering college Bagalkot Dr H N Herakal, experienced building contractor and civil engineer Shri Vikas Deshpande, Shri Sridhar Kinnal who is having quality control expertise in Reliance Industries civil engineering projects for more than thirty years , Col.Anant Kakhandaki (Rtd) - world bank assisted Civil engg.projects consultant to Govt.of Karnataka having more than three decade executive experience in large civil construction projects .After study of the project, they estimated altogether total cost of Rs. Three Crore and Fifty Lakhs as per the prevailing rate in the year 2022. Floor wise cost as below

1] Ground Floor (Memorial Hall) --------- Rs 1,50,00,000/-

2] First Floor --------- ---------- ---------- Rs 1,00,00,000/-

3] Second Floor --------- ---------- --------- Rs 1,00,00,000/-

To realise this esteemed project cost, we have already existing team consists of Prasannavenkatadasa's progenies like Dr Subhas Kakhandaki as President, Secretary Shri Gururaj Kulkarni, Treasurer Shri Prahlad Kakhandaki, Colonel (Rtd) Anant Kakhandaki Trustee Shri Ramachandra R Kulkarni and famous Kannada literate Dr Rekha Kakhandaki and in addition local devotees and lovers of Dasa Sahitya. Dr Subhas Kakhandaki retired Additional Director D R D O Bengaluru, after retirement, started this institution and for the last 15 years he has involved himself in research activities. With the help of researchers this institution has brought out 32 volumes in publishing Prasannavenkatadasa's unpublished works and also books for easy understanding of his literature. His works have been brought out in Marathi, Hindi, English, Telugu and Tamil languages for the benefit of non-kannadigas. The audio discs of Prasannavenkatadasa's songs, sung by eminent singers of the land were also published. There is also a web site "www.prasannavenkatadasaru.org "duly arranged for the convenience of people around the world to know about Prasannavenkatadasa's contribution in Haridasa Sahitya. In addition, there are "Prasanna Venkata Dasavani" Youtube channels and "PrasannaVenkatadasa Namana" Facebook group for enthusiastic devotees. Many lectures by experts on messages and insight of Prasannavenkatadasa's works, as well as Sangita Sankirtanas programs to reach every home of the state, were also held in all these years. Around 12 symposia on Haridasa Sahitya and more than 20 workshops were conducted. Two persons completed their PhDs and two more are underway on different aspects of Prasannavenkatadasa's contributions. Our aim is to have the publication and propagation of Haridas Sahitya in a more enhanced way from Bagalkot's upcoming new centre. This is to be realised with cooperation from each individual.

As already mentioned, there is no institution other than Kanakadasa Haridasa Centre dedicated only for Dasa Sahitya in Kaginele, the work place of Kanakadasa. At this moment we are optimistic to have a similar institution in Bagalkot, the birth and workplace of Prasanna Venkata Dasa. For such a centre to be realised, we hope to have aid from

government and non-government agencies, public donors, and are open to receive donations

3 The outlines on collecting resources for this project.

Shri Prasanna Venkata Cultural and Charitable Trust (Regd) was formed with a register office at Bengaluru & Bagalkot on 24-06-2010 with registration no: BNG**(U) - BSK-58/2010-11,** under Karnataka State Charitable Trust act. This trust is already recognised by the Central government for collecting donations under income tax act **U/S 12AA** vide order No **ITBA/EXM/S/12AA/2019-20/1016140976(1).** Our accounts are audited by a chartered accountant every year and we file returns to the income tax department.

As this trust is holding the said land plot under its name with all rights, this project is on hand for construction. To meet the cost of this big project, we thought of collecting donations from members, Government institutions, NGOs, industrialists, business men, and donors. The progenies of Prasanna Venkata Dasa have already paid a sum of Rs 12 Lakhs for the purchase of the plot. Rs 30 lakhs have been collected from devotees of Prasanna Venkata Dasa and fans of his literary works. Further collection of donations is continuing. We are approaching all the devotees and supporters of haridas sahitya to participate in this project by donating as per the prerana, instinct given by the Almighty. We are also seeking help from corporate institutions. We appeal to you, please donate liberally for this noble cause and also motivate your near and dear to support this project. Apart from you if you know a potential Donor who supports, preservation, growth and propagation of this divine ancient Indian Bhakti movement, please connect such persons to our trust, this is our humble request. Our trust is committed to garner some more resources for expenditure. Hoping such support will come, we started construction work with available funds

At the same time, we have formed Resource generation boards headed by eminent persons and subcommittee's consisting of devoted socio-oriented persons as office bearers to look after the audit of the building work. Some enthusiastic young men, seniors and esteemed persons of the local population, have come forward for the work. The local legislator has extended his service for the same cause.

Therefore, you are humbly requested to extend you might in terms of donations for the construction of Prasannavenkatadasa's memorial centre, comprising of renovation of Prasanna Maruti temple, Haridasa Sahitya study, research and propagation centre in already stated plot in sector 3 Navanagar, Bagalkot. For this specific project we have bank account & UPI code details given below.

CANARA BANK, VIDYAGIRI BAGALKOT

SRI PRASANNAVENKATA CULTURAL & CHARITABLE TRUST(R)

A/C NO. 110024483070,

IFS CODE : CNRB0008684

After your donation, please send details of bank transaction no, your contact details such as full name address, Mobile no, email etc by SMS or by WhatsApp to 7975442458/9448011954 / 9448322202

If you need any further details, please feel to contact any of the mobile no's given above or email to prasannaveankata.trust@gmail.com

On behalf of Shri Prasnnavenkata Cultural and Charitable Trust(R)

(Dr. Subhas Kakhandaki) (S Venkatesh Murthy)

President of the Trust Chairman -resource Generation Board - PVCC Trust

Scan here for UPI payment:

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YouTube Videos

About Sri Prasanna Venkata Dasaru - by Vid.Varihari Vittala dasaru (24 min):

https://youtu.be/_P5mzCSevL8?si=Zu7gIsyhYxosHm8X

Life and works of Sri Prasanna Venkata Dasaru (35 min):

https://youtu.be/x5LEsAwdEtI?si=I2S0cFBpb1h5IB8m

Sri Prasanna Venkata Dasaru cinema - National TV (30 min):

https://youtu.be/FHOTfqrU_7Y?si=22OW-mypD3m1oaHn

Enthasrimanthanathano..- Prasanna Venkata Dasaru - sung by Mridula (2 min):

https://youtu.be/8SOcOUf4dgY?si=GzKvje54au7ZJ1uw

Enthasrimanthananthano..sung by Dharmavaram sisters (6min):

https://youtu.be/wsdEAF6NvoY?si=kk2_SGXygyQkUWX_

Aladiro summaniramma…Sri Prasanna Venkata Dasaru - sung by Gayatri Sudarshan (5 min):

https://youtu.be/TN_ahUCihz4?si=_gyXSEREEyJy_y3Q

Tunga teeradi…sung by Chaitra Suresh (4 min):

https://youtu.be/KnKPpOC8m_c?si=ZOtlZOvtyvAJjyUx

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॥ ॥ **(3)**

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